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THE

WAY OF SALVATION.

BY THOS. O. SUMMERS, D.D.

NASHVILLE, TENN.:
SOUTHERN METHODIST PUBLISHING HOUSE.
1879.

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DEDICATION.

TO HUBBARD HINDE KAVANAUGH, D.D.,

Bishop of the Methodist Episcopal Church, South.

Reverend and Dear Sir:—For more than half a century you have known "the way of salvation," and you have clearly "showed" it to many thousands. By inscribing your name in this volume, I wish to make the impression that its teachings are in accordance with those which you have so long and so successfully proclaimed to the world. May I be permitted, either by your open avowal or your silent consent, to entertain this opinion? May you, by reason of strength, and by special grace, be allowed long to survive the utmost designated limit of life, which you are fast approaching, so that, "when old and gray-headed," you may still "show to this generation" "the way of salvation," which you have showed to more than one generation in the past!

With warm personal affection, and due respect for the official position which you so worthily fill, I am your brother in Christ, THOS. O. SUMMERS.

PREFACE.

THE following treatise was written expressly to meet an urgent demand for a plain, concise statement of "the way of salvation." We have many large, learned, and controversial works on the subject; some of these are excellent, and are doing good service; but they are not what is wanted to put into the hands of one who wishes a concise, practical, satisfactory answer to the question, "What must I do to be saved?"

We have not written in a controversial spirit, nor with a controversial design; yet we have felt the expediency of issuing a work of this sort, as many are misled by Antinomian views set forth by certain so-called evangelists, of which we have read and heard, strongly favoring the teaching of John Agricola, the father of modern Antinomianism and the Antinomians of the last century, which called out Fletcher's Checks to Antino-

mianism. We wish to show the inquirer after the way of salvation that it lies between Antinomianism on the one hand, and Pharisaism on the other, and that it is as clear of Rationalism as it is of Fanaticism — the golden mean, the King's highway, so marked out in the Scripture that wayfaring men, though fools, if sincere, shall not err therein.

The directions here given are, of course, taken from the Bible, the only infallible standard of truth and duty. From it we ascertain what is salvation — what God has done for our salvation — and what we must do to be saved.

These three questions are discussed in a manner as plain and practical as possible.

It is not necessary to say that man is viewed as a sinner, exposed to the wrath of God and in danger of eternal death. It would be absurd to speak of salvation, if there were no sin and misery from which we are to be saved.

In the discussion of the various subjects here brought to view, reference is made to the Confessions, Creeds, Catechisms, Liturgies, Homilies, and Hymnals of the Church, in its various branches,

from the earliest Christian times to the present. Experimental religion is often inculcated more effectually in a song than in a sermon. And it is a pleasing and suggestive fact that real Christians, in every age, and every Communion, and clime, join with one consent in singing harmoniously the song of redemption: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen." For this reason we have dealt largely in "those blessed hymns" —as Richard Watson styles them—not only to show the catholic belief in the great cardinal doctrine of salvation by grace, through faith in Christ, but also to furnish vehicles of thought and emotion for a penitent sinner and an humble believer, in their approaches to the throne of grace. We have been embarrassed in making selections from those beautiful songs, as there are so many of them.

If the perusal of this treatise shall be so blessed of God as to add one more sinner, "saved by grace," to the glorious company of heavenly

"harpers harping with their harps," in the antiphonies of the redeemed, what a compensation will this be to the author—the thought is "too transporting!" O that it may be so!

T. O. S.

Nashville, Tenn., June 30, 1879.

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THE WAY OF SALVATION.

CHAPTER I.

What is Salvation?

Salvation in his name there is;
Salvation from sin, death, and hell;
Salvation into glorious bliss;
How great salvation, who can tell?
But all he hath, for mine I claim:
I dare believe in Jesus' name.

SALVATION, according to the Scriptures, is deliverance from sin and its consequences in this world and the world to come.

1. *The Westminster and Methodist Catechisms teach, and all orthodox Communions hold, that "sin is any want of conformity to, or transgression of, the law of God."*

(1) It is usually divided into original sin, and actual sin. "Original sin standeth not in the following of Adam, as the Pelagians do vainly talk,

but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." So the Anglican and Methodist Confessions teach, and all other orthodox Communions teach the same. Actual sin consists in leaving undone what God requires, or doing what God forbids.

(2) The law of God which prescribes our duty is found in the Ten Commandments, as pronounced on Sinai and expounded in Christ's Sermon on the Mount, and in other parts of Scripture, and especially in the two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matt. xxii. 37–40.)

The law which prescribes our duty discovers our sin — for "by the law is the knowledge of sin" (Rom. iii. 20)—and threatens the penalty—"the soul that sinneth it shall die" (Ezek. xviii. 20); but, in the nature of the case, it makes no provision for pardon—

Since to convince, and to condemn,
Is all the law can do.

2. *The consequences of sin are dreadful in the extreme.*

(1) Sin incurs God's displeasure, as it offends all his perfections, which are therefore opposed to the sinner. "Thou art of purer eyes than to behold evil, and canst not look on iniquity." (Hab. i. 13.) "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." (Rom. i. 18.)

(2) Sin produces disorder in the universe.

By sin we ally ourselves to the rebel angels, who were cast out of heaven for their revolt and treason, and we indorse the fall of our first parents, who

Brought death into the world, and all our woe,
With loss of Eden.

(3) Sin ruins the sinner.

Its effect on his body is most pernicious. "The body is dead because of sin." All the ills which flesh is heir to result, directly or indirectly, from sin. Revenge, intemperance, licentiousness, and other vices, produce fearful effects upon the physical system. "And thou mourn at the last, when thy flesh and thy body are consumed." (Prov. v. 11.)

But its effect on the soul is far more dreadful. It depraves all its faculties—intellect, sensibilities, and will—and leaves the sinner without help or hope, either in this world or the world to come. "Ye shall die in your sins: whither I go ye cannot come." (John viii. 21.) "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. i. 9.) "For the wages of sin is death." (Rom. vi. 23.)

When the sinner is convinced of sin—thoroughly awakened to his awful condition—by the Holy Spirit, no wonder that he is driven to despair. The confessions of Luther, Augustin, and Bunyan's Pilgrim, are but the echoes of the language Paul puts into the mouth of the awakened sinner: "For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the com-

mandment might become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." (Rom. vii. 9–25.) We must have a knowledge of our sickness before we shall be concerned to have the knowledge of our cure.

Fain would I know my utmost ill,
And groan my nature's weight to feel:
To feel the clouds that round me roll,
The night that hangs upon my soul,
The darkness of my carnal mind,
My will perverse, my passions blind,
Scattered o'er all the earth abroad,
Immeasurably far from God.

O sovereign Love, to thee I cry!
Give me thyself, or else I die!
Save me from death; from hell set free!
Death, hell, are but the want of thee.
Quickened by thy imparted flame;
Saved, when possessed of thee, I am:
My life, my only heaven, thou art;
O might I feel thee in my heart!

Sin is lawlessness—that is the meaning of *anomia*, which we render "the transgression of the law." The reign of law pervades the universe—a violation of law, therefore, brings confusion and every evil work. Let the law of attraction, which binds together all the orbs, all the atoms, of the universe, be suspended for one moment on our planet, or any other world, it will fall from its center, rush with centrifugal fury against other orbs, dashing itself and others to pieces, or it would be hurled into the void spaces of the universe, into the blackness of darkness forever—a fearful but a true picture of

the fate of the sinner, cut off by sin from the great Center and Source of all light, and love, and life, and joy. "For the wages of sin is death"—the death that never dies!

It thus appears that sin is inherent in our nature, entering into the very warp and woof of our being; it is inherited from our primogenitors, so that the morbid diathesis, or taint, has been transmitted from father to son through all generations; it is total as to every faculty of the soul, and, except as counterworked by divine grace, every thought, word, and act of our lives; it is universal, extending to all men, in every age, in every clime; it is irremediable—nature is no medicatrix to cure the sin-sick soul—the sinner cannot pardon his own sin, or renew his own heart; it is self-developing, so that "lust, when it hath conceived, bringeth forth sin"—that is, sin in the heart develops into sin in the life; it is ruinous in its effects, for "sin when it is finished bringeth forth death." Can any man who recognizes the Bible as the word of God—any man who looks abroad upon the state of the world, and who knows any thing of its history—any man who looks into his own heart and life—deny any one of these statements? Dr. Watts has not overdrawn the picture when he thus paraphrases the great

penitential psalm (hymn 381 of the Southern Methodist Hymn-book):

Lord, we are vile, conceived in sin,
And born unholy and unclean;
Sprung from the man whose guilty fall
Corrupts his race, and taints us all.

Soon as we draw our infant breath,
The seeds of sin grow up for death:
Thy law demands a perfect heart,
But we're defiled in every part.

Great God, create my heart anew,
And form my spirit pure and true;
O make me wise betimes to see
My danger and my remedy!

Behold, I fall before thy face;
My only refuge is thy grace:
No outward forms can make me clean;
The leprosy lies deep within.

CHAPTER II.

What has God Done for Our Salvation?

Grace first contrived the way
To save rebellious man;
And all the steps *that* grace display
Which drew the wondrous plan.

WE have seen that sin has left the sinner without help and without hope. "There is no health in us"—that is, no salvation in and of ourselves—absolutely none. Hence our first parents would not have been allowed to propagate their species in this fallen state, had not a divine remedy been provided for themselves and all their posterity. This is a matter of pure revelation.

Laden with guilt, and full of fears,
I fly to thee, my Lord;
And not a glimpse of hope appears,
But in thy written word.

The volume of nature imparts some knowledge of God's perfections, but affords us not even a glimpse of the way of salvation. Experience and

observation show that we are sinners; but the full conviction, as we have seen, is realized by "the law," applied by "the sin-convincing Spirit." The gospel, preïntimated in the first promise (Gen. iii.), gradually disclosed through the Patriarchal and Jewish Dispensations, as recorded in the Old Testament, and fully developed in the Christian Dispensation, as recorded in the New Testament, shows us what God has done for our salvation.

1. *God contrived a plan of salvation.*

This language is adapted to human modes of speech. So of the works of nature, as they exhibit what would be design and contrivance in the works of men, we speak as if God designed and contrived them. Indeed, divines speak of *a council* of the Trinity, in regard to the creation of man: "Let us make man in our image, after our likeness." (Gen. i. 26.)

> Enthroned in everlasting state
> Ere time its race began,
> Who joined in council to create
> The dignity of man!

The Scriptures, indeed, use no such language in regard to the redemption of man; and they do not warrant the unguarded language which some use when speaking of this mystery. We should never

speak of the divine counsel, design, contrivance, purpose, plan, of salvation, in any other sense than as implying that infinite wisdom provided salvation for the sinning race.

Before God created man—even from all eternity—he knew that man would fall and involve his posterity in the consequences of his transgression; and he knew, too, what provision he would make for his salvation. This was no after-thought.

Redemption by Christ is not an "optional" or "expediential" contrivance. It is not as if there were many expedients proposed, any one of which might have answered the purpose, but after consultation this was decided to be, on the whole, the best, and so was adopted! The Scriptures nowhere intimate that there could be any other "plan of redemption"—we can conceive of no other.

> What if we trace the globe around,
> And search from Britain to Japan,
> There shall be no religion found
> So just to God, so safe for man.

Indeed, there is none, there can be none, besides this, which is at all just to God or safe for man. The dupes of false religions may be saved, yet they will not be saved by their religions, but in

spite of them — through the atonement of Him who tasted death for every man. "Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved." (Acts iv. 12.) This is the uniform testimony of the Holy Scriptures. We cite two or three out of a hundred passages: "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16). "In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him;" "the Father sent the Son to be the Saviour of the world" (1 John iv. 9, 14).

2. *The atonement of Christ is the meritorious cause of salvation.*

It is proper here to state that the word "atonement" is used in two senses in the Holy Scriptures. In the Old Testament it occurs frequently, and always in the sense of expiation, propitiation, satisfaction. It occurs but once in the New Testament (Rom. v. 11): "We joy in God, through our Lord Jesus Christ, by whom we have now received the atonement"—where it means "reconciliation," and is so rendered in the margin. "Reconciliation"

results from "atonement," in the sense of expiation, propitiation, satisfaction. In this sense the atonement of Christ, as we use the term, is the basis on which God is reconciled to sinners, and sinners to God—the former by his mercy, the latter through their faith. With these explanations, we may define the Atonement in these terms: The Atonement is the satisfaction made to God for the sins of all mankind, original and actual, by the mediation of Christ, and especially by his passion and death, so that pardon might be granted to all, while the divine perfections are kept in harmony, the authority of the Sovereign is upheld, and the strongest motives are brought to bear upon sinners to lead them to repentance, to faith in Christ—the necessary conditions of pardon—and to a life of obedience by the gracious aid of the Holy Spirit.

The sin of Adam and his posterity is therefore the ground and occasion of the atonement of Christ.

Sin is the curse and the calamity of the universe. "The wages of sin is death." There is the penalty. How can it be averted? Justice might have inflicted it on the first sinning pair; but Mercy sues for pardon. Yet how can God be just, and the justifier of sinners? How, in view of his own perfections, the interests of the universe, and the

future fealty of the transgressors, can they be pardoned?

There is not the slightest countenance in Scripture to the fond conceit that the Son of God would have become incarnate, and lived and died on earth, if man had not sinned. His errand to our earth was one of salvation, and if man had not sinned he would not have needed salvation, and no Saviour would have been provided for him. If man had not fallen, the mediation of Christ would have been a grand impertinence—nay, an absolute impossibility. If God became incarnate—if in his assumed nature he lived, suffered, and died—nothing less than the redemption of a world of sinners lost can justify the amazing intervention. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. . . . Christ was once offered to bear the sins of many." (Heb. ix. 26, 28.) He says himself, "The Son of man came to give his life a ransom for many;" "my blood is shed for many for the remission of sins." (Matt. xx. 28; xxvi. 28.)

This, then, is the ground, or occasion, of the atonement—"To save a world of sinners lost."

How finely has this been expressed by Charles Wesley:

Father, whose everlasting love
Thy only Son for sinners gave;
Whose grace to all did freely move,
And sent him down the world to save;

Help us thy mercy to extol,
Immense, unfathomed, unconfined;
To praise the Lamb who died for all,
The general Saviour of mankind.

Thy undistinguishing regard
Was cast on Adam's fallen race:
For all thou hast in Christ prepared
Sufficient, sovereign, saving grace.

The world he suffered to redeem:
For all he hath th' atonement made:
For those that will not come to him,
The ransom of his life was paid.

Why, then, thou universal Love,
Should any of thy grace despair?
To all, to all, thy bowels move;
But straitened in our own we are.

Arise, O God! maintain thy cause!
The fullness of the Gentiles call:
Lift up the standard of the cross,
And all shall own thou diedst for all.

In this wonderful economy God shines forth "full-orbed, in his whole round of rays complete."

But when we view thy strange design
To save rebellious worms,
Where vengeance and compassion join
In their divinest forms,

Our thoughts are lost in reverent awe:
We love and we adore:
The first archangel never saw
So much of God before.

Here the whole Deity is known,
Nor dares a creature guess
Which of the glories brighter shone,
The justice or the grace.

This is precisely in accordance with the teaching of Paul in that profound passage, Rom. iii. 21–26: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just and the justifier of

him which believeth in Jesus." So that other profound passage, 2 Cor. v. 14–21: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespassess unto them; and hath committed unto us the word of reconciliation. Now then we are embassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." So, writing to the Ephesians, he says (Eph. v. 2): "Christ also hath loved us, and hath given himself for us an offering and a sacrifice

to God for a sweet-smelling savor." "And having made peace through the blood of his cross, by him to reconcile all things unto himself." (Col. i. 20.) "God our Saviour will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." (1 Tim. ii. 3–6; i. 15.) The Epistle to the Hebrews is full of this doctrine.

John speaks the same language: "My little children, these things write I unto you, that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (1 John ii. 1, 2.) "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen." (Rev. i. 5, 6.)

Peter is equally explicit with the great apostles, Paul and John. He says: "Forasmuch as ye know that ye were not redeemed with corruptible

things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." (1 Pet. i. 18–21.) "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (1 Pet. ii. 24. Compare Isa. liii.; Acts viii. 30–35.)

We need not multiply these testimonies; the Bible abounds with them—not only the New Testament, but also the Old. Thus Peter, speaking of "the salvation of your souls," says: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached

the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." (1 Pet. i. 10–12.) And what was the old sacrificial economy but a typical representation of this great mystery? This is well set forth in Cowper's beautiful hymn:

Israel, in ancient days,
Not only had a view
Of Sinai in a blaze,
But learned the gospel too,
The types and figures were a glass
In which they saw the Saviour's face.

The paschal sacrifice,
And blood-besprinkled door—
Seen with enlightened eyes,
And once applied with power—
Would teach the need of other blood
To reconcile the world to God.

The lamb, the dove, set forth
His perfect innocence,
Whose blood of matchless worth
Should be the soul's defense;
For he who can for sin atone
Must have no failings of his own.

The scape-goat on his head
The people's trespass bore;
And to the desert led,
Was to be seen no more:

In him our Surety seemed to say,
"Behold, I bear your sins away."

Dipped in his fellow's blood,
The living bird went free:
The type, well understood,
Expressed the sinner's plea—
Described a guilty soul enlarged,
And, by a Saviour's death, discharged.

Jesus, I love to trace,
Throughout the sacred page,
The footsteps of thy grace,
The same in every age!
O grant that I may faithful be
To clearer light vouchsafed to me!

When we thus consider what the Son of God—"the Father's coëternal Son"—has done and is still doing to accomplish our salvation, we may well sing:

Salvation, O the joyful sound!
'T is pleasure to our ears:
A sovereign balm for every wound,
A cordial for our fears.

Buried in sorrow and in sin,
At hell's dark door we lay;
But we arise by grace divine
To see a heavenly day.

Salvation! let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound.

3. *The work of the Holy Spirit is the efficacious cause of our salvation.*

The offices of the Holy Spirit, in the economy of salvation, are to be noticed in regard to the Saviour, and also in regard to the subjects of his salvation.

(1) In regard to the Saviour, the offices of the Holy Spirit have special reference to the work which he performed in the incarnation, ministry, miracles, death, and resurrection of Christ. Thus the Catechism: "He formed the human nature of Christ in the womb of the Virgin, so that he was born without sin; and he gave to him wisdom and grace without measure." The texts cited for this are the following: Luke i. 35—"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy Thing which shall be born of thee shall be called the Son of God." Luke ii. 52—"And Jesus increased in wisdom and stature, and in favor with God and man." Isa. lxi. 1—"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Thy power through Jesus' life displayed,
Quite from the Virgin's womb,
Dying, his soul an offering made,
And raised him from the tomb.

In one sense Christ was conceived of or by (for the preposition is the same in the Greek) the Virgin Mary, as she performed the actions of a mother, and "the Word was made," or assumed, "flesh" of her substance. But in another sense he "was conceived by the Holy Ghost." He was not made of the substance of the Spirit, "whose essence cannot be made," or communicated—so that the Spirit is not the *Father* of Christ, in the proper sense—though some of the ancients loosely so speak. He performed neither the act of creation nor generation; but by an incomprehensible miracle superseded human paternity in order that the Offspring of the Virgin might be free from all taint of inherited depravity—his conception being immaculate.

We cannot well suppose that the Holy Spirit left the Son of God from the time of his conception till he ascended into heaven; but he was specially present with him, and exerted a peculiar influence on him, when at his baptism he descended like a dove, and lighted upon him, and when Jesus exercised his ministry, and performed his miracles. It was

thus predicted: "The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord." (Isa. xi. 2.) "I have put my Spirit upon him: he shall bring forth judgment to the Gentiles." (Isa. xlii. 1; Matt. xii. 18.) "I cast out devils," says Jesus, "by the Spirit of God." (Matt. xii. 28.) "For he whom God hath sent speaketh the words of God; for he giveth not the Spirit by measure unto him." (John iii. 34.) "Christ, through the eternal Spirit, offered himself without spot to God." (Heb. ix. 14.) "He was quickened"—that is, raised from the dead—"by the Spirit." (1 Pet. iii. 18.)

(2) But all this was anticipatory of "the dispensation of the Spirit." Though he was in the world, as a Divine Agent in the Economy of Redemption ever since the primeval promise was given, yet his mission by eminence did not commence till the day of Pentecost, when the New Dispensation was formally inaugurated. Thus John the Baptist: "I indeed baptize you with water . . . he shall baptize you with the Holy Ghost." (Matt. iii. 11.) So Christ himself promised the gift of the Spirit, under the symbol of living water: "But this spake he of the Spirit which they that believe on him

should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified." (John vii. 39.) In his paschal discourses our Lord repeatedly promises the Holy Spirit to his followers: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him: for he dwelleth with you, and shall be in you. . . . But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John xiv. 16, 17, 26.) "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (John xv. 26.) "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, be-

cause the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." (John xvi. 7–15.) In these wonderful passages our Lord clearly shows that the Holy Spirit, in the economical sense, proceedeth from himself as well as from the Father. For though he does not say, "which proceedeth from the Father *and me*," because he was then personally present, and spoke of his own agency in the premises as future, yet the language, "I will send unto you from the Father"—"I will send him unto you"—"All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you"—expresses all that we mean by *procession* in the economical sense; and any controversy on the subject is a fruitless war of words.

The peculiar office of the Spirit belongs to the

Economical Procession. He proceeds from the Father and the Son to work out the great scheme of redemption; and he is thus that "other Comforter," or *Paraclete*, as the word should be rendered, for whose mission it was "expedient" that Christ should leave the world, and return to the Father.

It was "expedient," as Christ, in his glorified humanity, has to act as our Advocate (*Paraclete*) with the Father (1 John ii. 1)—"our Friend before the throne of love." It was "expedient," too, because if Christ had remained on the earth, he could not have been at more than one place at one and the same time, whereas all his followers would want to be with him all the time. But that "other Comforter" (*Paraclete*) being an infinite Spirit, without a corporeal appendage, can be everywhere at one and the same time. The bearing this has upon the preposterous dogma of the corporeal presence of Christ in "the tremendous sacrifice of the altar," and upon the fanatical dream of the premillennial Adventists, is obvious—but foreign from the present discussion.

The word *Parakletos* occurs but five times in the Bible—once in 1 John ii. 1, where it refers to Christ, and is literally rendered "Advocate;" four

times in our Lord's paschal discourses, where it is translated "Comforter," and denotes the Holy Spirit. We must refer to our Commentary on John for the meaning and use of this word. The term *Patron*, comprehending the office of *Counselor* as well as *Advocate*, conveys the full idea, and suggests the peculiar economical work of the Holy Spirit. He manages every thing, is most intimately present everywhere in the Church, under this dispensation, which is distinctively called "the Dispensation of the Spirit." His preventing grace leads sinners to repentance, and faith in Christ—his regenerating grace changes their hearts—his sanctifying grace cleanses them from all sin—his comforting grace bears witness with their spirits that they are the children of God, and that their persons and performances are accepted in the Beloved—his sustaining grace bears them up under all the trials of life, enables them to discharge all its duties, and to meet all its issues in the hour of death and in the day of judgment.

> God's image, which our sins destroy,
> Thy grace restores below;
> And truth, and holiness, and joy,
> From thee, their Fountain, flow.

He calls, qualifies, and assists ministers of the gos-

pel, and all others who are laboring with them, for the conversion of the world and the enlargement and edification of the Church—imparting spiritual gifts (not only miraculous endowments, as in the apostolic age, but ordinary ones, to the end of time), "dividing to every man severally as he will." This is finely and fully developed in 1 Cor. xii., which should be carefully studied in connection with Rom. viii.

As the witness of the Spirit is a most important doctrine, but one which is little understood—explained away by mere formalists, and distorted by fanatics—we will give a plain, simple, scriptural presentation of it.

No better information on this subject can be furnished than that which we have in the sermons of Wesley and Watson on the witness of the Holy Spirit and of our own spirit, and the masterly discussion in "Watson's Institutes," to which may be added our incomparable psalmody. But from time to time men want a restatement of dogmatic points, and we are not averse to their wishes.

There is a scholastic, metaphysical method of handling this subject, which is not well adapted to the pulpit; and there is a popular method, which we earnestly recommend and adopt. In the latter

method we have more to do with particular texts of Scripture, lively metaphors, rhetorical illustrations, personal experiences, and the like. In the former method we have more to do with logic, abstract argument, with as little metaphor as possible. We cannot, indeed, do without metaphor. The very title by which the Third Person of the Trinity is known—"the Spirit"—is metaphorical, and it is highly expressive as such. No symbol can so well set forth his nature and operations as the atmospheric air. This element surrounds us, and enters into every place in the physical world, from which it is not debarred; and so does the Holy Spirit in the moral world. His gracious influence is exerted upon all moral beings who do not willfully resist it. The Spirit operates upon unconscious infancy—upon childhood as it develops into intellectual and moral life—and upon matured humanity in all its stages; influencing all, but forcing none; and proportioning his influence to the concurrence of the subject. In the case of those who have divine revelation, the Spirit operates through and by the word—and, indeed, through and by the Church, sacraments, every thing that suggests religious truth to the mind; but he is not tied to any outward means, though he suspends many of his

gracious operations upon our due employment of them.

He operates upon the entire man—intellect, sensibilities, and will. If there is an instant concurrence with his operations, our intellect receives the truth, our sensibilities are affected by it according to our personal relation to it, and our will makes choice of it, yields to it, puts it into practice. This takes place within the realm of consciousness. The Holy Spirit is the prime mover. Without his influence there could be no available thought, feeling, or volition, in regard to God and duty. When he operates upon our minds, and we concur with his operations, there is a consciousness of the fact realized by us—a mental impression of it is produced. This, in regard to its divine origination, is the witness of the Holy Spirit; in regard to the subjective apperception of it, the realization of it by the reflecting mind of the subject, it is the witness of our own spirit. The word witness, or testimony, is a forensic term. As the deposition of a witness makes us acquainted with facts or events of which we should be otherwise ignorant, so the influence of the Holy Spirit upon our minds gives us a sense of the divine favor, and excites correspondent feelings toward God; hence it is figuratively styled the witness of

the Spirit. The clearness of this testimony depends upon various circumstances, such as age, mental and moral development, the bias of education, peculiarity of temperament, and the like. Some persons are of a mercurial, some of a jovial, some of a saturnine, temperament—borrowing the terms of the old astrologers; hence some will be quick to discover the tokens of divine favor—some will go on their way rejoicing, never doubting their acceptance in the Beloved—while others are slow of heart to believe, dull in their spiritual senses, and inclined to look at the dark side of every thing connected with their religious experience. Their faith is genuine, but it is mingled with doubt, and according to their faith so is the witness of their acceptance. The subject admits of a vast diversity—a gradation from the faint streak of the morning light spread upon the mountains, to the full blaze of sunshine—the meridian evidence which puts all doubt to flight. Hence the profound remarks of Richard Watson agree with the psychology of the subject, as well as actual experience. He says (Ins., ii., 24, p. 511):

> This doctrine has been generally termed the doctrine of assurance; and perhaps the expressions of St. Paul, "the full assurance of faith," and "the full assurance of hope," may warrant the use of the word. But as there is a current and generally understood sense of this term among

persons of the Calvinistic persuasion, implying that the assurance of our present acceptance and sonship is an assurance of our final perseverance, and of our indefeasible title to heaven, the phrase, a comfortable persuasion or conviction of our justification and adoption, arising out of the Spirit's inward and direct testimony, is to be preferred; for this has been held as an indubitable doctrine of holy writ by Christians who by no means receive the doctrine of assurance in the sense held by the followers of Calvin.

There is also another reason for the sparing and cautious use of the term assurance, which is that it seems to imply, though not necessarily, the absence of all doubt, and shuts out all those lower degrees of persuasion which may exist in the experience of Christians. For, as our faith may not at first, or at all times, be equally strong, the testimony of the Spirit may have its degrees of strength, and our persuasion or conviction be proportionately regulated. Yet if faith be genuine, God respects its weaker exercises, and encourages its growth, by affording measures of comfort and degrees of this testimony. Nevertheless, while this is allowed, the fullness of this attainment is to be pressed upon every one that believes, according to the word of God: "Let us draw near," says St. Paul to all Christians, "with full assurance of faith."

It may serve, also, to remove an objection sometimes made to the doctrine, and to correct an error which sometimes pervades the statement of it, to observe that this assurance, persuasion, or conviction, whichever term be adopted, is not of the essence of justifying faith—that is, that justifying faith does not consist in the assurance that I am now forgiven through Christ. This would be obviously contradictory. For we must believe before we can be justified; much more before we can be assured, in any

degree, that we are justified; and this persuasion, therefore, follows justification, and is one of its results. We believe, in order to justification; but we cannot be persuaded of our forgiveness in order to it, for the persuasion would be false. But though we must not only distinguish but separate this persuasion of our acceptance from the faith which justifies, we must not separate but only distinguish it from justification itself. With that come, as concomitants, regeneration, adoption, and, as far as we have any information from Scripture, the "Spirit of adoption," though, as in all other cases, in various degrees of operation.

But, as we have already intimated, it is not expedient in our ordinary ministry to discuss this subject in a severely logical and metaphysical manner. Children, ignorant persons, people in general, cannot follow us in such discussions, and cannot be profited by them. It is well enough to let them know that this great doctrine has a firm psychological basis on which it rests; but it must be presented to them in the popular style. We may adopt the *organon*, or method, by which we argue other questions, as, *e. g.*, the resurrection of Christ, by presumptions, proofs, and demonstrations. Thus, in favor of our acquiring a knowledge of our filial relation to God, there are presumptions, as, for instance:

We have an innate desire of certainty in regard

to important things—and our relation to God and eternity is the most important of all. It is not absurd to suppose that God would furnish us the means of acquiring some knowledge in the premises.

There are intimations among the heathen. The most enlightened among them said, "We are all the offspring of God." The beautiful fable of Phaeton, who sought some token of his divine descent—the auguries which they practiced, and the oracles which they consulted, are fragments of primitive tradition in reference to this matter.

The Jewish Scriptures, of course, contain the doctrine; but even in the decadence of the Jewish religion their tradition concerning the scape-goat, that the scarlet thread around his neck turned white in token of the pardon of their sin (cf. Isa. i. 18), and the *Bath Kol* which they said spoke forth from the holy oracle, and assured them of the acceptance of their persons and offerings, were grotesque travesties of this doctrine.

The papists ridicule it, yet they have vestiges of it in their priestly pardons, indulgences, and the like. When Remigius, Bishop of Rheims, baptized Clovis, the King of the Franks, it is said that a milk-white dove, with a cruse of oil around its

neck, was let down before the monarch, who was assured by this *miracle* that he was restored by baptism to primitive innocence, and was anointed with the unction of the Holy One.

The "old divines" held this doctrine, though with some erroneous appendages, which constituted a serious embargo upon it—as the assurance of final perseverance and eternal salvation, which Bossuet urged as a capital objection to the doctrine, whereas it has nothing to do with the doctrine itself. But almost all Christians have some notion of it. The Fathers, especially Chrysostom and Augustin, were very pronounced in their belief of the witness of the Spirit—even mediæval writers held it—with some distortion. We have found it in the writings of Roman Catholics and of those Protestants who, like the Romanists, ridicule it as fanaticism. Indeed, they cannot hold to Christian experience at all without involving both the work and the witness of the Spirit.

These are strong presumptions in favor of the doctrine.

Then there are numerous infallible proofs of it in the Holy Scriptures. It is inculcated in every way in which a doctrine can be inculcated, as, *e. g.*, by dogmatic statement: "We know that we are of

God." "Beloved, now are we the sons of God." (1 John v. 19; iii. 2.)

By argument: thus it is argued to in Rom. v. 1–5: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Gal. iv. 6: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." It is argued from in Rom. viii. 15–17: "Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." (Cf. Eph. i. 13, 14.)

It is inculcated by precept: Job xxii. 21: "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee." Heb. x. 22: "Let us draw near with a true heart, in full assurance of faith." (Cf. Heb. vi. 11.)

By promise: Isa. liv. 13: "All thy children shall be taught of the Lord; and great shall be the peace of thy children." (Cf. John vi. 45.) Jer. xxxi. 34: "They shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." (Cf. Heb. viii. 8–12.) Luke i. 77: "To give knowledge of salvation unto his people by the remission of their sins." John vii. 17: "If any man will do his will"—is disposed, resolved, to do his will—"he shall know of the doctrine, whether it be of God." John xiv. 15–23: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father,

and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

It is inculcated by threatening: 2 Thess. i. 7, 8: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God." 2 Pet. i. 9: "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Those who willfully remain ignorant of God, as a sin-forgiving God, cannot develop the fruit of the Spirit, which pertains to a holy life, and are therefore justly punishable for their ignorance. Thus in Bunyan's Pilgrim's Progress, "Ignorance" is denied admittance into the Celestial City because he could not produce his "certificate."

It is inculcated by prayer, which is a most affecting and conclusive method of settling a question. Wise and good men—especially inspired men—would not pray for unattainable objects. Now, mark how Paul prays for the Ephesian Church,

Eph. i. 15–18; iii. 14–19: "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." And for the Colossians, Col. i. 9–14: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual

understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." No one will say that if those for whom the apostle thus prayed put no bar to the answer, they did not receive that for which the apostle prayed; and surely no one can experience such divine communications, and be destitute of the witnessing Spirit. (Cf. Num. vi. 24–27; 2 Cor. xiii. 14; Phil. iv. 6, 7.)

Then the doctrine is inculcated by examples: *e. g.*, Abel, Enoch, Abraham, David, Job, Paul, John—all the holy men of ancient times, who held communion with God.

But there are also demonstrations of this doctrine.

Any one may see by the pregnant presumptions and the cogent proofs adduced that the doctrine

must be true, and yet he may have no demonstrative evidence of it in his own experience. But then every one may realize its truth by personal experience. In the nature of the case there is no reason why every man, whose mind is in a normal state, may not have the knowledge of salvation by the remission of sins. It is not the result of labored processes of ratiocination; it is not dependent upon subtile analyses of the Spirit's occult operations upon the soul; it is not the peculiar reward of a high state of sanctity, or of a long continuance in well-doing; but it is the consequence of faith in the atoning blood. "Because ye are sons"—though but newly begotten—"God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

> No matter how dull the scholar that he
> Takes into his school, and gives him to see;
> A wonderful fashion of teaching he hath,
> And wise to salvation he makes us through faith.

This is what thousands have realized, and daily realize, in their experience.

> How can a sinner know
> His sins on earth forgiven?
> How can my gracious Saviour show
> My name inscribed in heaven!

What we have felt and seen,
With confidence we tell;
And publish to the sons of men
The signs infallible.

We who in Christ believe
That he for us hath died,
We all his unknown peace receive,
And feel his blood applied.

Exults our rising soul,
Disburdened of her load,
And swells unutterably full
Of glory and of God.

It is only necessary for us to add that as this privilege is for all, none should be satisfied without it. In this case, "to enjoy is to obey." Seek it earnestly and importunately by prayer and faith. But do not prescribe any particular method by which God shall reveal his pardoning love to your soul. Take not the peculiar experience of any for your standard. We have known many persons greatly distressed because the circumstances of their case were not like those of others. You have nothing to do with that. The experience of Mr. Fearing, and Mr. Ready-to-halt, and Mr. Little-faith, was as genuine, though not for awhile as comfortable, as the experience of Hopeful and Faithful. You have nothing to do with times and

places, and other circumstances. If you can say, "One thing I know, that whereas I was blind, now I see," that is all-sufficient. We have sometimes been tempted to wish that some men could not point to the time and place when they first received the pledge of love, as they seemed disposed to live on past experience. "Do you now believe?" Does the Spirit now bear witness with your spirit that you are a child of God? Recollect, the witness does not consist in any outward manifestations, or peculiar ecstasies, or sudden translations from darkness to light—which may or may not accompany its first reception, or its renewed realization. If there is a settled conviction that God is mine and I am his—that I do believe in the Son of God, and have the witness in myself—though there may be no peculiar emotionality excited, it matters not. In some there is

> Th' o'erwhelming power of saving grace,
> The sight that veils the seraph's face—

while in others there is

> The speechless awe that dares not move,
> And all the silent heaven of love.

But bear in mind that you cannot be happy, and so you cannot be holy, without it, in a less or

greater degree. The fruit of the Spirit results from both his work and his witness. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." We have first in the order of grace the work and witness of the Holy Spirit, and then the work and witness of our own spirit, which really coalesce, as all is under the conduct of the Holy Spirit. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." "We know that we have passed from death unto life, because we love the brethren." "And hereby we know that we are of the truth, and shall assure our hearts before him." "And every man that hath this hope in him purifieth himself, even as he is pure." "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Having realized this blessing by faith, confirm it by obedience. For the witness of our adoption is confirmed by the seal of sanctification. You will not doubt that you are pardoned abundantly when you are sanctified wholly. (See Appendix, Note 1.)

CHAPTER III.

What Must I Do to be Saved?

Look unto him, ye nations; own
Your God, ye fallen race:
Look, and be saved through faith alone,
Be justified by grace.

WHAT must I do to be saved? is the most important question a poor sinner can ask. How important that the right answer should be given! Who can give it?

1. "What saith the scripture? Abraham believed God, and it was accounted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." "Therefore being justified by

faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. iv. 3–8; v. 1, 2.) "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. ii. 8–10.) "For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto

salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." (Rom. x. 4–13.) And what says the Master? "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi. 15, 16.) "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." (John iii. 14–18.) This is the uniform teaching of all evangelical Churches, in their Confessions, Catechisms, Liturgies, Hymnals, and other standards. (See Appendix, Note 2.)

2. But it is objected that there are other passages of Scripture which lay down different terms of salvation, for example: "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." (Ezek. xviii. 27.) "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah vi. 8.) "And behold a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." (Luke x. 25–28.) "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead,

being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also." (James ii. 14–26.) "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark i. 4.) "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John iii. 5.) "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye

shall receive the gift of the Holy Ghost." (Acts ii. 38.) "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." (Titus iii. 4–8.) "Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." (Eph. v. 25, 26.) "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the

body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." (Rom. vi. 3–7.) "Baptism doth also now save us." (1 Pet. iii. 21.)

To show the perfect harmony there is in the teachings of the word of God on this vital and all-important subject, three things are to be noted.

First. When justification, or the remission of sins, is spoken of as salvation, it is always attributed to faith as the instrument by which it is realized: it is accomplished by faith alone, though faith is not alone when it justifies.

A moment's reflection will show that faith alone justifies, or receives the grace of pardon—which is something done for us. Faith is the hand stretched out to "receive the reconciliation." What else can receive it? What but faith can appropriate the merits of Christ?

But it is just as obvious that faith cannot be alone when it justifies. It is developed by preventing grace, which with our concurrence removes every obstacle to its exercise. There must be a disposition and determination to turn from every sin to God—steadfastly purposing to lead a new life—this is repentance; and an impenitent sinner cannot believe with a heart unto righteousness. We

repent that we may believe. This implies prayer. No one ever yet had faith without praying for it.

Author of faith, to thee I lift
My weary, longing eyes:
O let me now receive that gift,
My soul without it dies!

Then, how can any one exercise faith except by prayer? It is when we implore God, for Christ's sake, to blot out our transgressions that we obtain pardon. Of every penitent seeker of salvation it is said, "Behold he prayeth!" What does he say?

Before my eyes of faith confessed
Stand forth a slaughtered Lamb;
And wrap me in thy crimson vest,
And tell me all thy name.

Jehovah in thy person show,
Jehovah crucified!
And then the pardoning God I know,
And feel the blood applied.

So of reading and hearing the word. There is no merit in ascertaining the way of salvation—the way to the cross—the way to the mercy-seat. How can that justify? "How shall they believe in him of whom they have not heard?" But the hearing is in order to believing.

Stung by the scorpion, sin,
My poor expiring soul
The balmy sound drinks in,
And is at once made whole:
See there my Lord upon the tree!
I hear, I feel he died for me.

The bitten, dying Israelite would not, could not, look to the brazen serpent, unless he knew that it was lifted up in order that he might look on it, and live; but it was only "when he beheld the serpent of brass he lived." That look evinced confidence in the appointed remedy, and according to his faith was it done unto him. So God extends the pardon of sin to the penitent sinner, and he reaches out the hand of faith, and receives it. That is what we mean when we say justification is by faith alone.

Secondly. When we speak of salvation as comprehending the remission of past sins, and also full, final, and everlasting deliverance from sin and its consequences—pardon, and holiness, and heaven—the salvation which is in Christ Jesus with eternal glory—then all that is done for us, in us, and by us, is taken into account.

We are justified by faith till the end of our lives—indeed, in a certain sense, at the day of judgment and to all eternity—

Jesus, thy blood and righteousness
My beauty are, my glorious dress:
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

Bold shall I stand in thy great day,
For who aught to my charge shall lay?
Fully absolved through these I am,
From sin and fear, from guilt and shame.

Distrust in Christ as the procurer of everlasting life would forfeit the life which he has procured for us. The faith which now saves us may be precluded by the beatific vision, but the result of it will remain to all eternity. Thus faith is the sole instrument of our justification.

Consequent upon its exercise we are adopted into the family of God, born again, and made new creatures in Christ Jesus. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i. 12, 13.) "For ye are all the children of God by faith in Christ Jesus." (Gal. iii. 26.) "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (2 Thess. ii. 13.)

But regeneration is a work done not only for us, but in us, by the Holy Spirit. Sanctification is a work done for us, in us, and by us—that is, by our coöperation with the sanctifying Spirit. "Sanctify yourselves, therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you." (Lev. xx. 7, 8.) "I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. vi. 16–vii. 1.)

Common sense will teach every man that the moral law is binding upon every intelligence in the universe. How can its precepts be annulled or relaxed? Is not every one, man or angel, bound to worship God, and God alone? Can any one be excused from honoring his parents? Will there ever be a time when the precepts against stealing, adultery, murder, perjury, covetousness, will be re-

pealed? Will it not be the duty of every moral agent to love God with all his powers, and his neighbor as himself, to all eternity?

Our Lord lays down the test which must stand forever: "The tree is known by his fruit. . . . A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. xii. 33–37.)

With such a golden sentence as that from the great Master himself, it is astonishing that any should stumble at the assertion that, while in the sense of pardon we are justified by faith alone, in the sense of final salvation we are justified by works as well as by faith. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. xxii. 14.)

It is not to be wondered at that Voltaire and other infidels say that James and Paul contradict one another, and so they reject both—because Paul says we are justified by faith without the works of

law, while James says, "Ye see how that by works a man is justified, and not by faith only;" but it is amazing that any but infidels should realize any difficulty in the premises.

Luther rashly said that James contradicted Paul, and as Paul was right, James was wrong, and his Epistle is "an epistle of straw"—that is, worthless. Romanists and some Anglicans, and others, attempt to reconcile Paul with James, and not James with Paul. They say James speaks explicitly, Paul obscurely. Thus Bishop Bull says: "James explicitly asserts the doctrine of justification of sinful men before God by the works which proceed from faith in Christ; Paul simply denies that sinners can be justified by the works of obedience to the law of Moses, so that by faith he means the works which spring from faith in Christ." But what is this but justification by works? and justification, as Bull and his party teach, means the same thing in James as in Paul's Epistles to the Romans and Galatians. John Wesley seems to consider it only necessary to state Bull's theory in order to its refutation: "I read over and partly transcribed Bishop Bull's 'Harmonica Apostolica.' The position with which he sets out is this, 'that all good works, and not faith alone, are the necessary previous condition of

justification,' or the forgiveness of our sins. But, in the middle of the treatise, he asserts that faith alone is the condition of justification; 'for faith,' says he, 'referred to justification, means all inward and outward good works.' In the latter end he affirms 'that there are two justifications; and that only inward good works necessarily precede the former, but both inward and outward the latter.'" But, as has been often shown, Paul means by justification, the pardon of sin; James uses the word in the sense of giving satisfactory proof that a professed believer is what he professes to be—the former is by faith, the latter by works. Paul refers to the time when Abraham was justified, or accounted righteous, when before his circumcision he believed God, as it is recorded in Gen. xv. 5, 6: "And he [the Lord] said unto him, So shall thy seed be; and he believed in the Lord; and he counted it to him for righteousness." (Cf. Rom. iv.; Gal. iii.) But James refers to a different transaction—one which took place some forty years after: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" (James ii. 21.) Hence he adds, "Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith,

Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God." (James ii. 22, 23.) The offering of Isaac showed that his faith was not dead, but living and operative; the works which it produced demonstrated its vitality. Thus the statement as to his justification by faith, in Gen. xv., is *fulfilled*—that is, the affirmation is established, or confirmed, by the works recorded in Gen. xxii. In a word, James affirms that when Abraham so signally obeyed God in offering Isaac, the child of that promise which he believed, he gave undeniable evidence that his faith was genuine, and that he had been justified by it: his works attested the vitality of his faith, as they were the result of it. Instead of opposing this teaching of James, Paul corroborates it, when he says that the principle is of universal application, and will be recognized in the day of judgment. "For," says he, "not the hearers of the law are just before God, but the doers of the law shall be justified"—and he says this a little before his descant on justification by faith, Rom. ii. 13. Paul has as little use for a dead, inoperative faith—such as demons may have—as James himself, who describes such a vain and useless thing, and repudiates it. He had just as much

use for justifying faith as Paul, because the faith which brings pardon brings good works in its train; it worketh by love, and purifieth the heart. Thus while we are justified—that is, acquire pardon of sin—by faith, it is, as the old divines say, by faith which "is never alone, though it alone justifieth—it is not *solitaria*, although it is *sola* in this work." Thus it appears that there was no reason for Luther's rejection of the Epistle of James as if it were opposed to the great fundamental Pauline doctrine of justification by faith alone, as there is a perfect harmony between the apostles.

Thus we see that the duties of piety and morality must be performed as a prerequisite for heaven, and as the fruit of justification, or pardon, and regeneration, and faith, which is the instrument of both; and that this is in perfect consonance with the doctrine of gratuitous forgiveness on the condition of faith without works.

It has been asserted that Micah's theology opposes the "blood theology" of Paul. It does no such thing. We need no other argument against the rash assertion than that contained in Wesley's hymn, suggested by the passage in question:

> Wherewith, O Lord, shall I draw near,
> And bow myself before thy face?

How in thy purer eyes appear?
What shall I bring to gain thy grace?

Will gifts delight the Lord most high?
Will multiplied oblations please?
Thousands of rams his favor buy?
Or slaughtered hecatombs appease?

Can these avert the wrath of God?
Can these wash out my guilty stain?
Rivers of oil and seas of blood,
Alas! they all must flow in vain.

Whoe'er to thee themselves approve,
Must take the path thyself hast showed:
Justice pursue, and mercy love,
And humbly walk by faith with God.

But though my life henceforth be thine,
Present for past can ne'er atone:
Though I to thee the whole resign,
I only give thee back thine own.

What have I then wherein to trust?
I nothing have, I nothing am;
Excluded is my every boast;
My glory swallowed up in shame.

Guilty I stand before thy face;
On me I feel thy wrath abide;
'T is just the sentence should take place,
'T is just—but O, thy Son hath died!

Jesus, the Lamb of God, hath bled;
He bore our sins upon the tree;

Beneath our curse he bowed his head:
'T is finished! he hath died for me!

See where before the throne he stands,
And pours the all-prevailing prayer!
Points to his side, and lifts his hands,
And shows that I am graven there!

He ever lives for me to pray;
He prays that I with him may reign:
Amen, to what my Lord doth say!
Jesus, thou canst not pray in vain.

Thirdly. When justification, or the remission of sins—regeneration, or the new birth—sanctification, or the cleansing from sin—and salvation, including all this, and eternal life as the consummation of all this—is attributed to baptism, any one might know that it is only as baptism, being a sacrament, is "an outward and visible sign of an inward and spiritual grace—a means whereby we receive the same, and a pledge to assure us thereof."

It is preposterous to confound the sign with the thing signified—the shadow with the substance—the portrait with the person it represents! You may give the name of the one to the other—everybody does that—it can scarcely be avoided. But can water, pure or mixed with other things, applied to an infant or an adult, by sprinkling, pouring, or

dipping, cleanse the soul from sin? Could "that circumcision which is outward in the flesh" save a Jew from sin? Nay, it required that "circumcision which is of the heart in the spirit, and not in the letter, whose praise is not of men, but of God." (Rom. ii. 28, 29.)

By symbolizing the sanctifying and saving grace, baptism, not only at the time of its administration, but whenever it occurs to the mind, may and does assist in laying hold on the thing signified; it helps our faith; it is a means of grace, and a visible sign of the covenant, and a pledge on God's part of his mercy, and on our part of our obedience—"the answer of a good conscience toward God." It is no mere ceremony—no empty sign—but, like the other sacrament and the ministry of the word, an invaluable "means of grace." We need such auxiliaries to our faith. Dr. Watts says:

My Saviour God, my sovereign Prince,
Reigns far above the skies;
But brings his graces down to sense,
And helps my faith to rise.

Mine eyes and ears shall bless his name,
They read and hear his word;
My touch and taste shall do the same,
When they receive the Lord.

Baptismal water is designed
To seal his cleansing grace;
While at his feast of bread and wine
He gives his saints a place.

But not the waters of a flood
Can make my flesh so clean
As, by his Spirit and his blood,
He'll wash my soul from sin.

Not choicest meats nor noblest wines
So much my heart refresh
As when my faith goes through the signs,
And feeds upon his flesh.

I love the Lord, who stoops so low,
To give his word a seal;
But the rich grace his hands bestow
Exceeds the figures still.

By baptism we are admitted into the kingdom of God, externally considered—that is, the visible Church—as, by being born of the Spirit, we are admitted into the kingdom of God, spiritually considered—the invisible Church, first on earth, and then in heaven. Hence all who gladly received the word in the apostles' days were instantly baptized, and admitted to all the privileges of "the holy Catholic Church, the communion of saints," and were bound by all its obligations.

In no other sense can any one be saved by bap-

tism. There is a short and easy way of settling this question

Many, like the thief on the cross, and some mistaken Christians, who decry the sacraments—as Quakers, for example—are saved without baptism.

Many, like Cornelius and his friends, receive spiritual baptism, or the Holy Spirit, before baptism. (Acts x.)

Many, like the pentecostal converts, and others baptized in infancy, received the Spirit after baptism. (Acts ii.)

Many, like Simon Magus, are baptized, "born of water," but are never "born of the Spirit"—never saved. (Acts viii.)

Not one in a thousand was ever spiritually regenerated in the act of baptism—at the moment of submitting to the rite—though it is well adapted to aid the subject in exercising repentance toward God, and faith toward our Lord Jesus Christ. Charles Wesley speaks of its occurring in the case of a Quaker whom he baptized.

Those who know that baptism is required by Christ, and have the opportunity of complying with the requisition, but willfully and contumaciously reject it, cannot be saved. They "reject the counsel of God against themselves," as did the

Pharisees and lawyers who were not "baptized with the baptism of John." (Luke vii. 29, 30.)

It is the duty of every one who has not been baptized to submit without delay to the ordinance, because God requires it, and because they will be blessed by him in complying with the requisition. "Now is the accepted time, behold now is the day of salvation." It is the duty of every sinner to repent to-day, to believe in Christ to-day, and so it is his duty to be baptized without delay. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi. 16.) Baptism is the door of admission into the visible Church, connection with which is a positive duty and an exalted privilege. (See Appendix, Note 3.)

3. How to comply with the conditions of salvation.

Though the terms of salvation are so plainly laid down in the Scriptures, yet the anxious inquirer is frequently at a loss how to comply with them. Why is not the process so plain and positive as to insure speedy and certain results?

We say that it is. The Bible says so. "Good and upright is the Lord: therefore will he teach sinners in the way. The meek will he guide in

judgment: and the meek will he teach his way." (Ps. xxv. 8, 9.) "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." "All that the Father giveth me shall [will] come to me; and him that cometh to me I will in no wise cast out." (John vi. 45, 37.) "If any man [resolve to] do his will, he shall know of the doctrine whether it be of God." (John vii. 17.) "As many as were ordained [disposed] to eternal life believed." (Acts xiii. 48.) "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James i. 5.) "Receive with meekness the ingrafted word, which is able to save your souls." (James i. 21.)

These passages assume that we are naturally ignorant of the way of salvation, and that we cannot find it by our own unassisted powers.

At the same time they imply that gracious aid is afforded to every man to put him in the way of salvation. The Holy Spirit sheds light on every understanding—he affects the sensibilities of every man—and he presents powerful considerations to the will of every man, to induce him (he cannot

force him) to yield to those considerations. The Scriptures, moreover, inculcate concurrence with preventing grace, or that influence which goes before man's efforts, and which empowers him to comply with the divine requisition.

The way of salvation is marked out in the Scriptures, and that so plainly that "the wayfaring men, though fools, shall not err therein"—they cannot err, if they are meek—that is, docile, and willing to be led into the good and the right way. Those who neglect this divine and infallible directory ought not to complain if they never find the way, but wander and stumble on the dark mountains of error and sin, and are lost forever. But an earnest, persevering, prayerful perusal of the Scriptures will certainly lead to a realization of their consistency, purity, power—in a word, their divine origin.

A determination to repent will result in a realization of the reasonableness and necessity of repentance, and a personal experience of it. Now, what is repentance? "True repentance is a grace of the Holy Spirit, whereby a sinner, from the sense of his sins and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin turn from it to God, with full purpose of, and

endeavors after, future obedience." Or, in more simple style,

Repentance is to leave
The sins I loved before,
And show that I in earnest grieve
By doing so no more.

Now, is not this reasonable? Is not this necessary in order to salvation? "Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more: that which I see not teach thou me: if I have done iniquity, I will do no more." (Job xxxiv. 31, 32.) "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments." (Ps. cxix. 59, 60.) This is repentance; it consists, radically and essentially, in turning the mind from evil to good. In the nature of the case that will be accompanied with sorrow for sin. But sorrow need not be prescribed to a traveler who has gone the wrong way, and has to retrace his steps to get into the right way: he will be sorry enough without prescribing any *penance* as a punishment for his sin, or a prerequisite for pardon.

O that we all might now begin
Our foolishness to mourn!
And turn at once from every sin,
And to the Saviour turn.

Give us ourselves and thee to know
In this our gracious day:
Repentance unto life bestow,
And take our sins away.

With this agree the seven penitential psalms (vi., xxxii., xxxviii., li., cii., cxxx., cxliii.). When through the ministry of Nathan, and by the sin-convincing Spirit, the royal penitent poured out his soul in supplication for pardon, he knew very well there was no merit in his grief, yet how could he be otherwise than sorry for his sin? What he then sought was deliverance from it; what he then determined was to sin no more. So with the prodigal son. "When he came to himself," he was sorry enough; how could he do otherwise than bewail his wretched condition? But what would that avail if that were all? But that was not all. He resolved to return to his father's house, and he put his purpose into execution, and instantly returned —confessed his ill deserts, sued for forgiveness, and obtained it. So with the penitents on the day of Pentecost; so with the awakened sinner in Rom. vii. A sincere and earnest concurrence with "the grace of the Holy Spirit" will never fail to cause any sinner to repent, nor will it stop till the tear of repentance drops from the eye of faith. Then there will be

The seeing eye, the feeling sense,
The mystic joys of penitence;
The godly fear, the pleasing smart,
The meltings of a broken heart;
The tears that tell your sins forgiven,
The sighs that waft your souls to heaven.

A willingness to trust in Christ for salvation will result in the assurance that we do thus trust in him, and are saved by him.

Thus was it with the eunuch. He yielded to the Holy Spirit, followed the direction of the evangelist, believed with all his heart that Jesus Christ is the Son of God, confessed him in baptism, and went on his way rejoicing. (Acts viii.) This is precisely what Paul says in Rom. x.: "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation;" or, more literally, "In heart it is believed unto righteousness, and by mouth it is confessed unto salvation." This is frequently paraphrased thus: "For with the heart—not the head—man believeth unto righteousness," etc. That is, the *heart* is considered, as in popular language, the affections, and is contrasted with the *head*, as the intellect. The faith of the head is called a speculative, historical faith, which does not justify; while the faith of the heart is considered an evangelical, saving faith. But

such a contrast is foreign from the scope of the passage. There is no contrast of any sort. There is a connection between the heart and the mouth. The heart, as is usual in Scripture, denotes the soul, spirit, mind—"the inward man" (Rom. vii. 22; 2 Cor. iv. 16)—"the hidden man of the heart" (1 Pet. iii. 4). The heart of a thing is the inward part of it; so the heart of a man is that which is inside of his body—his spiritual nature. It comprehends not merely the sensibilities, but also the intellect and the will. All three departments of our spiritual nature are concerned in believing. The intellect investigates the testimony concerning Jesus Christ, and accepts it; the will chooses him, to the exclusion of all others, as a Saviour; and the affections concur with the choice. All this takes place within the man, and results in justification. But concurrent with this, or immediately consequent upon it, when circumstances admit, there is the outward act, which is called the confession of the mouth—that is, the faith thus exercised inwardly must be professed outwardly. Without this none can be saved; for Christ says: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will

I also deny before my Father which is in heaven." (Matt. x. 32, 33.) "The mouth" is put by synecdoche for any mode of professing our faith in Christ. It may have, however, primary reference to the profession made in baptism, which is called by eminence "the profession of faith." Then there is "the good confession" made by the martyrs, who loved not their lives unto the death. They might have saved their lives by silence; but they could not thus hide God's righteousness in their hearts, and retain it; they could not *be* Christians without *professing* to be Christians, cost what it might. Their continuance in a state of justification, and their ultimate acceptance—both of which are comprehended in their "salvation"—depended on their consistent confession of Christ before men. This shows that there is an ethical character in faith, influencing both the inward and the outward man —the heart and the life. Thus we see the reason of that solemn assertion of our Lord, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi. 16; cf. John iii. 18, 36; Acts ii. 37–47; xvi. 31–33; 1 Pet. iii. 21.) Webster and Wilkinson: "Salvation regarded as righteousness—*i. e.*, justification—is specifically attached to faith, according to principles

previously laid down; and justification regarded as salvation is attached to confession, or open outward acknowledgment of Christ, according to the principles on which the last judgment will proceed, as stated, Matt. x. 32; Luke ix. 26; xii. 8, 9; Matt. xxv. 34–40."

Thus the faith that justifies and saves is something more than a mere assent to the proposition, "I believe that Jesus Christ is the Son of God," and the confession of it in baptism; it engages the intellect, will, and affections, and then

> What we have felt and seen
> With confidence we tell.

But where there is nothing but theory and formal expression of belief, there is no justification, no salvation.

> Thou know'st who only bows the knee,
> And who in heart approaches thee.

Under the conduct of the Holy Spirit, the penitent is brought to the cross and the mercy-seat. Before his eyes Jesus Christ is evidently set forth crucified for sinners. He prays for faith—for power to believe on the Son of God—that power is imparted. He fixes his eyes on the cross; he looks to Jesus; his attention is focalized; he cuts off all

straggling rays; he is determined to know nothing save Jesus Christ and him crucified; he suffers nothing to disturb his mind, nothing to divert his attention, nothing to prevent his compliance with this one grand condition of justification: "Faith in Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel." Prayer is the vehicle of faith —a means of acquiring it—thus the general belief in God's mercy through Christ, which sweetly prompts us to pray, procures that faith by which we are justified.

Author of faith, to thee I cry—
To thee, who wouldst not have me die,
But know the truth and live:
Open mine eyes to see thy face,
Work in my heart the saving grace,
The life eternal give.

Shut up in unbelief I groan,
And blindly serve a God unknown,
Till thou the veil remove:
The gift unspeakable impart,
And write thy name upon my heart,
And manifest thy love.

I know the grace is only thine,
The gift of faith is all divine;
But, if on thee we call,

Thou wilt the benefit bestow,
And give us hearts to feel and know
That thou hast died for ALL.

Thou bidd'st us knock and enter in,
Come unto thee, and rest from sin,
The blessing seek and find:
Thou bidd'st us ask thy grace, and have;
Thou canst, thou wouldst, this moment save
Both me and all mankind.

Be it according to thy word;
Now let me find my pardoning Lord;
Let what I ask be given:
The bar of unbelief remove,
Open the door of faith and love,
And take me into heaven!

Any one who sincerely offers that prayer is not far from the kingdom of God. We would hardly say, as Mr. Wesley did at one time, that at this point a man cannot help believing, as we have seen that the decision of the will completes the act of faith. But when the soul, like the photographist's plate, is prepared to receive the impression, and is kept before the object—that is, the Lord Jesus Christ—his image is formed upon the soul, and he that thus believeth on the Son of God hath the witness in himself. This is the consummation of the believing process.

Lord, give me faith—he hears—what grace is this!
Dry up thy tears, my soul, and cease to grieve;
He shows me what he did and who he is—
I must, I can, I will, I do believe!

4. A disposition to do the whole will of God will result in the assurance that we are saved by him.

Thus Solomon says, "The path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. iv. 18.) And Hosea says, "Then shall we know, if we follow on to know the Lord;" or it may be rendered in the imperative, "Then let us know, let us follow on to know the Lord." (Hos. vi. 3.)

This is what is significantly called experimental religion. We leave the inquirer to make the experiment for himself, having no misgiving as to the result. We simply remark that the doubts of men are occasioned by their ignorance, indolence, pride, and prejudice, which indispose them to do the will of God. It follows that men are justly condemned for their unbelief, because it has in it the essence of disobedience, of which it is both cause and effect. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi. 16.)

APPENDIX.

NOTE I. (Page 55.)

THE early Fathers of the Church, as far as we can ascertain from their writings, held firmly to the witness of the Spirit. But as *sacerdotalism* crept into the Church, the doctrine became greatly obscured. Thus Gregory the Great, who is called "the last good and the first bad Pope," began to entertain the gloomy notion that Christians must remain in a state of fear and anxiety, and go mourning all their days.

Gregoria, a lady of the imperial court, wrote to him that she could have no peace till he assured her of her pardon by a special revelation. The answer he gave her was very remarkable. He said that what she asked for was both difficult and unprofitable—difficult, because he was unworthy of such a revelation, and unprofitable, because it was not till the last day of her life, when no more time was left to weep over her sins, she ought to have the assurance they were forgiven. Till then, distrustful of herself, she should always fear on account of her sins, and seek to cleanse herself from them by daily

tears. What advice from the chief minister of the Church! What an illustration of the dogma of the infallibility of the Pope! And yet some attribute to him the authorship of the hymn "Veni, Creator Spiritus," which teaches a very different doctrine. Whether he wrote it, or Charlemagne, or Ambrose, it has been in use for a thousand years, and is highly prized alike by Romish and Reformed Communions.

VENI, CREATOR SPIRITUS.

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.
Thy blessèd unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight.
Anoint and cheer our soilèd face
With the abundance of thy grace.
Keep far our foes, give peace at home,
Where thou art guide no ill can come.
Teach us to know the Father, Son,
And thee of both to be but one.
That through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

There is another hymn to the Holy Spirit, attributed to Robert II., King of France, in the eleventh

century, not unlike the foregoing; it sets forth the same views:

VENI, SANCTE SPIRITUS.

Holy Spirit, come, we pray,
Come from heaven and shed the ray
Of thy light divine.
Come, thou Father of the poor,
Giver from a boundless store,
Light of hearts, O shine!

Matchless Comforter in woe,
Sweetest Guest the soul can know,
Living waters blest.
When we weep, our solace sweet,
Coolest shade in summer heat,
In our labor rest.

Holy and most blessèd Light,
Make our inmost spirits bright
With thy radiance mild;
For without thy sacred powers,
Nothing can we own of ours,
Nothing undefiled.

What is arid fresh bedew,
What is sordid cleanse anew,
Balm on wounded pour.
What is rigid gently bend,
On the cold thy fervor send,
What has strayed restore.

To thine own in every place
Give the sacred seven-fold grace,
Give thy faithful this.

Give to virtue its reward,
Safe and peaceful end afford,
Give eternal bliss.

And there is another, attributed to Adam of St. Victor:

VENI, CREATOR SPIRITUS.

Come, Creator-Spirit high,
Re-creating ever;
Given and giving from the sky,
Thou the Gift and Giver.
Thou the Law within us writ,
Finger thou that writeth it,
Inspired and Inspirer!

With thy seven-fold graces good
Seven-fold gifts be given,
For seven-fold beatitude
And petitions seven.
Thou the pure, unstainèd snow,
That shall never sullied flow;
Fire that burns not though it glow;
Wrestler ne'er defeat to know,
Giving words of wisdom.

Kindle thou thyself in us,
Thou both Light and Fire;
Thou thyself still into us,
Breath of Life, inspire!
Thou the Ray, and thou the Sun,
Sent and Sender, thee we own;
Of the blessèd Three in One,
Thee, we suppliant, call upon.
Save us now and ever.

The "old divines," prelatical, Puritan, Non-conformist, all held this doctrine, as may be seen in their Confessions, Catechisms, Sermons, and Hymns —however some of them obscured it by inconsistent utterances, gloomy views, drawn from their own experience. Hear Dr. Watts:

THE WITNESSING AND SEALING SPIRIT.

Why should the children of a King
Go mourning all their days?
Great Comforter! descend and bring
Some tokens of thy grace.

Dost thou not dwell in all the saints,
And seal the heirs of heaven?
When wilt thou banish my complaints,
And show my sins forgiven?

Assure my conscience of her part
In the Redeemer's blood;
And bear thy witness with my heart
That I am born of God.

Thou art the earnest of his love,
The pledge of joys to come;
And thy soft wings, celestial Dove,
Will safe convey me home.

Hear Dr. Doddridge:

WITNESS OF ADOPTION.

Sovereign of all the worlds on high,
Allow my humble claim;
Nor, while a worm would raise its head,
Disdain a Father's name.

"My Father God!" how sweet the sound!
How tender and how dear!
Not all the melody of heaven
Could so delight the ear.

Come, sacred Spirit, seal the name
On my expanding heart;
And show that in Jehovah's grace
I share a filial part.

Cheered by a signal so divine,
Unwavering I believe:
Thou know'st I "Abba, Father," cry;
Nor can the sign deceive.

Cowper thus translates a hymn of Madame Guion:

BLISS OF ADOPTION.

How happy are the new-born race,
Partakers of adopting grace!
How pure the bliss they share!
Hid from the world and all its eyes,
Within their heart the blessing lies,
And conscience feels it there.

The moment we believe, 't is ours;
And if we love with all our powers
The God from whom it came,
And if we serve with heart sincere,
'T is still discernible and clear,
An undisputed claim.

But ah! if foul and willful sin
Stain and dishonor us within,
Farewell the joy we knew:

Again the slaves of nature's sway,
In labyrinths of our own we stray,
Without a guide or clue.

The chaste and pure, who fear to grieve
The gracious Spirit they receive,
His work distinctly trace,
And strong in undissembling love,
Boldly assert and clearly prove,
Their hearts his dwelling-place.

O Messenger of dear delight,
Whose voice dispels the deepest night,
Sweet peace-proclaiming Dove!
With thee at hand to soothe our pains,
No wish unsatisfied remains,
No task, but that of love.

Charles Wesley is full of it. It is said that he wrote this fine hymn for his mother, when she was seeking a clear sense of her acceptance by the witnessing Spirit, which she obtained:

For the Witnessing Spirit.

Thou great mysterious God unknown,
Whose love hath gently led me on,
E'en from my infant days;
Mine inmost soul expose to view,
And tell me if I ever knew
Thy justifying grace.

If I have only known thy fear,
And followed, with a heart sincere,
Thy drawings from above,

Now, now the farther grace bestow,
And let my sprinkled conscience know
Thy sweet forgiving love.

Short of thy love I would not stop,
A stranger to the gospel hope,
The sense of sin forgiven:
I would not, Lord, my soul deceive,
Without the inward Witness live,
That antepast of heaven.

If now the Witness were in me,
Would he not testify of thee,
In Jesus reconciled?
And should I not with faith draw nigh,
And boldly, Abba, Father, cry,
And know myself thy child?

Whate'er obstructs thy pardoning love—
Or sin, or righteousness—remove,
Thy glory to display:
My heart of unbelief convince,
And now absolve me from my sins,
And take them all away.

Father, in me reveal thy Son,
And to my inmost soul make known
How merciful thou art:
The secret of thy love reveal,
And by thy hallowing Spirit dwell
Forever in my heart!

The hymn, "How can a sinner know?" is extracted, with a change of meter, from the first of a

series of five hymns, which set forth this blessed state of grace as infinitely desirable, certainly attainable, and not to be questioned because blind formalists denounce those who profess it as hypocrites and fanatics. It may gratify a laudable curiosity, and strengthen a weak faith, to reproduce these remarkable lyrics—entitled by Wesley,

THE MARKS OF FAITH.

I.

How can a sinner know
His sins on earth forgiven?
How can my Saviour show
My name inscribed in heaven?
What we ourselves have felt and seen
With confidence we tell,
And publish to the sons of men
The signs infallible.

We who in Christ believe
That he for us hath died,
His unknown peace receive,
And feel his blood applied:
Exults for joy our rising soul,
Disburdened of her load,
And swells unutterably full
Of glory and of God.

His love, surpassing far
The love of all beneath,
We find within, and dare
The pointless darts of death.

Stronger than sin, or death, or hell
The mystic power we prove,
And conquerors of the world we dwell
In heaven, who dwell in love.

The pledge of future bliss
He now to us imparts;
His gracious Spirit is
The earnest in our hearts.
We antedate the joys above,
We taste the eternal powers,
And know that all those heights of love
And all those heavens are ours.

Till he our life reveal,
We rest in Christ secure;
His Spirit is the seal
Which made our pardon sure:
Our sins his blood hath blotted out,
And signed our soul's release;
And can we of his favor doubt,
Whose blood declares us his?

We by his Spirit prove,
And know the things of God,
The things which of his love
He hath on us bestowed:
Our God to us his Spirit gave,
And dwells in us, we know,
The Witness in ourselves we have,
And all his fruits we show.

The meek and lowly heart,
Which in our Saviour was,

He doth to us impart,
And signs us with his cross:
Our nature's course is turned, our mind
Transformed in all its powers,
And both the witnesses are joined,
The Spirit of God with ours.

Whate'er our pardoning Lord
Commands we gladly do,
And, guided by his word,
We all his steps pursue:
His glory is our sole design;
We live our God to please,
And rise with filial fear divine
To perfect holiness.

II.

How shall a slave, released
From his oppressive chain,
Distinguish ease and rest
From weariness and pain?
Can he, his burden borne away,
Infallibly perceive?
Or I, before the judgment-day,
My pardoned sin believe?

Redeemed from all his woes,
Out of his dungeon freed,
Ask, how the prisoner knows
That he is free indeed!
How can he tell the gloom of night
From the meridian blaze,
Or I discern the glorious light
That streams from Jesus' face?

The gasping patient lies
In agony of pain;
But see him light arise,
Restored to health again!
And doth he certainly receive
The knowledge of his cure?
And am I conscious that I live?
And is my pardon sure?

A wretch, for years confined
To hopeless misery,
The happy change must find,
From all his pain set free;
And must I not the difference know
Of joy and anxious grief,
Of grace, and sin, of weal, and woe,
Of faith, and unbelief?

Yes, Lord, I now perceive,
And bless thee for the grace
Through which redeemed I live
To see thy smiling face:
Alive I am, who once was dead,
And freely justified;
I know thy blood for me was shed,
I feel it now applied.

By sin no longer bound,
The prisoner is set free;
The lost again is found
In paradise, in thee:
In darkness, chains, and death I was,
But lo! to life restored,
Into thy wondrous light I pass,
The freeman of the Lord.

In comfort, power, and peace,
Thy favor, Lord, I prove,
In faith, and joy's increase,
And self-abasing love:
Thou dost my pardoned sin reveal,
My life and heart renew;
The pledge, the witness, and the seal
Confirm the record true.

The Spirit of my God
Hath certified him mine,
And all the tokens showed
Infallible, divine:
Hereby the pardoned sinner knows
His sins on earth forgiven,
And thus my faithful Saviour shows
My name inscribed in heaven.

III.

Ah! foolish world, forbear
Thine unavailing pain,
Nor needlessly declare
Our hope and labor vain:
Tell us no more, we cannot know
On earth the heavenly powers,
Or taste the glorious bliss below,
Or feel that God is ours.

So ignorant of God,
In sin brought up and born,
Ye fools, be not so proud:
Suspend your idle scorn:
For us who have received our sight
Ye fain would judges be,

And make us think there is no light,
Because you cannot see.

The same in your esteem,
Falsehood and truth ye join,
The wild pretender's dream
And real work divine:
Between the substance and the show
No difference you can find;
For colors all, full well we know,
Are equal to the blind.

Wherefore from us depart,
And to each other tell
"We cannot on our heart
The written pardon feel:"
A stranger to the living bread,
Ye may beguile and cheat,
But us you never can persuade
That honey is not sweet.

IV.

Who of the great or wise
Hath our report believed?
Alas! they close their eyes,
Nor will be undeceived;
The world cry out, in needless fright,
"Your rash attempt forbear
To lift us to presumption's height,
Or plunge us in despair.

Whoever seek to know
Their sins on earth forgiven,
Or sink in hopeless woe,
Or rise to madness driven."

They safely choose the middle way,
Aware of each extreme;
The only prudent men are they,
And wisdom dies with them.

The sayings of our Lord
Their folly dares despise,
Above the written word,
To their own ruin wise:
The written word, by which we steer
From all mistake secure,
It bids us make our calling here
And our election sure.

It bids the weary come,
And find in Christ their rest,
Invites the wanderer home
To his Redeemer's breast:
It stirs us up to knock, and pray,
And seek the pardoning God,
Till Jesus take our sins away,
And wash us in his blood.

It proffers happiness
To all who dare believe,
And promises a peace
Which man can never give;
With full assurance of belief,
Commands us to draw near,
And taste the joy that casts out grief,
The love that casts out fear.

Water of life divine
It bids us freely take,

And mystic milk and wine
For Jesus' only sake:
The Holy Ghost, the Comforter,
To all who ask is given—
That seal of our salvation here,
That antepast of heaven.

But still the world refuse
A heaven begun below,
And vainly fear t' abuse
The grace they never know:
The grace their pride will not receive
They impiously deny,
And in their sins securely live,
And desperately die.

V.

Yet hear, ye souls that cleave
To earth and misery,
The joyful news receive,
And yield to be set free;
Redeemed from pride and guilty shame,
The grace of Jesus prove,
The virtue of your Saviour's name,
The humbling power of love.

His blood, by faith applied,
Shall wash you white as snow,
And all the justified
Themselves and Jesus know;
Who honor God, themselves despise
With deep humility,
And none so vile in their own eyes
As those that Jesus see.

He never will insnare,
Or by his gifts destroy
The objects of his care,
The vessels of his joy:
His mercy shall, with lowly fear,
Your faithful souls abase,
And make you in the dust revere
The pardoning God of grace.

His truth, and love, and power,
Shall his own gifts maintain;
But may ye not implore
The Saviour's grace in vain?
What if ye seek, and never find,
The pardon in his blood?
What if the Saviour of mankind
Be neither just nor good?

Hath he not spoke the word,
"Who ask shall all receive?"
Believe our faithful Lord,
Ye abject souls, believe!
The hellish doubt reject, disclaim,
And on our God rely,
Our God continues still the same,
Nor can himself deny.

We now affix our seal
That God is good and true;
His faithful love we feel,
And ye may feel it too
We know ye all the grace may take,
Ye all the truth may prove,
And twice ten thousand souls we stake
On Jesus' faithful love.

The great classical text for this doctrine is Rom. viii. 15, 16, which may be translated thus: "For ye received not the Spirit of bondage again unto fear; but ye received the Spirit of adoption, in whom we cry, Abba, Father. The Spirit himself testifieth with our spirit, that we are children of God." A brief analysis and exposition of this much-abused and much-neglected passage may not be impertinent in this place. The conjunction "for" is confirmatory of the preceding statement that "as many as are led by the Spirit of God, they are the sons of God." The language, "ye received not"—the aorist, not the perfect, tense—refers to the time of their regeneration. "The Spirit of bondage again unto fear" does not mean a servile spirit, as if they had once received *a spirit* of that sort, or as if *the Holy Spirit* had been received in that capacity. The word *palin*, "again," or *back*, is not to be construed thus, "received again the Spirit of bondage;" but it refers to the state in which they were before regeneration, as described in chapter vii.—a condition of slavish fear, opposed to the state of filial confidence. The apostle means, For the Spirit you received at your conversion did not produce in you the slavish fear you previously experienced; but the Spirit you then received was that of adoption, in the possession of which you addressed God as your loving Father. The Holy

Spirit is called "the Spirit of adoption" from the effects which he produces. Through his influence we believe in Christ, and we are all the children of God by faith in Christ Jesus.

There is danger of pedantry in the use made of these metaphors: whether the word "adoption" should be used, or "sonship"—whether the reference be to the Roman law, which made all children, including the adopted, equal in regard to privileges, or to the Jewish law, which allowed the first-born a double inheritance—these and other nice points were not probably had in view by the apostle. As children are like their parents, as they have many tokens of their filiation, and as many privileges as well as obligations belong to the filial relation, so it is with believers in Christ. He is their elder Brother, and through him they acquire the adoption of sons—he being "the first-born among many brethren." As justification stands related to sanctification, so adoption stands related to regeneration —*the relative* work in each case corresponding to *the real* work—our character is conformed to our relation. None can have the adoption of sons without possessing a filial nature. "Ye must be born again."

When Paul says, "in whom we cry, Abba, Father," he means in the Spirit, as the divine atmosphere that gives us spiritual life, enabling us to breathe forth the most ardent desires. Cf. verses

26, 27. *Crying* is the expression of earnest prayer, as in the Psalms. (Ps. cvii. 6, and elsewhere; Gal. iv. 6.)

Abba, Father is found in Mark xiv. 36 and Gal. iv. 6—nowhere else. *Abba* is Chaldaic for father. *Ho, Pater*—Father—is vocative, according to Hebrew usage. Our Lord used *Abba* in his agony; he had been accustomed to it, doubtless, from his infancy—it sounds more tender and endearing—more childlike—than *pater*. *Ab* and *Am*—Hebrew for father and mother—are the simplest labial sounds, easy of utterance to an infant—like papa and mamma. Selden's allusion to the Talmud, which says servants were not allowed to call the master *Abba*, but only *Ab*, seems far-fetched. The double name may have reference to childish repetition; but then it would seem that *Abba* should be repeated. Some think the Greek word is added to explain the Chaldaic; but it is represented as a part of the exclamation. Augustin, Calvin, and others, say the bilingual form shows that both Jews and Gentiles enjoy the common privilege. But then Christ used the bilingual form in the garden—surely not for these reasons. Euchologies are not to be governed by ordinary rules—they are the language of passion. The English Liturgy abounds with bilingual forms and passionate expressions. Luther renders, "Dear Father." Compare the

Hebrew *Abi*, "My Father" (2 Kings ii. 12; Jer. iii. 4). The Syriac renders, "My Father."

Olshausen is excellent here: "The Spirit of bondage and the Spirit of adoption are not to be taken as though the apostle assumed a double *pneuma*, or a twofold form of the operation of the Spirit, one of which affects a servile, the other a filial, mind; nor is *pneuma* to be taken subjectively in the meaning 'mindedness:' the idea is rather to be understood thus: We have received the one true Spirit; this Spirit leaves us not in a state of bondage, nor calls forth such a state again; but he begets a filial consciousness. For the state of fear and bondage is not that of castaways, but subordinate only to that of children; the utterly dead man alone is without fear and without the feeling of bondage (vii. 9); with the awakening fear begins; with the regeneration (vii. 25, etc.) love."

Many render *Auto to Pneuma*, "the same Spirit;" but it will hardly bear that rendering. The *auto*, without the article, as Alford says, expresses "the independence, and, at the same time, as coming from God, the preciousness and importance of the testimony." The neuter *auto* is used because *Pneuma* is neuter; but as *Pneuma* designates a person, therefore the pronoun should be rendered in the masculine, "himself." So the Vulgate and the Rhemish version.

The Vulgate, followed by many, renders "giveth testimony *to* our spirit." This implies that there is but one witness. The Geneva version renders, "beareth witness together with our spirit." So Bengel and others. Tholuck says "the compound verb may have the sense of the simple one, as in the Vulgate and Luther; but here the proper meaning would not be inappropriate. Our spirit *concludes* that we are the children of God. His Spirit impresses the seal upon that conclusion." Others say the Holy Spirit bears witness by an impression upon the mind of the believer, who adds his testimony from the consciousness of possessing the fruit of the Spirit. Some say the Spirit here is the gospel which was inspired by the Spirit; our spirit deposes to our conformity in heart and life with the gospel, and thus we infer that we are the children of God. Bishop Sherlock strangely makes the witness of the Holy Spirit "the consciousness of our own good works," and the witness of our own spirit "the consciousness of our own sincerity." But, as Wesley well says, these are one and the same. Macknight and others make the witness of the Spirit the spiritual gifts bestowed miraculously on believers in the first age, and the witness of their own spirit the filial disposition which they possess. There are certainly two deponents here—the Holy Spirit and our spirit; but it is a joint attestation—

not as if the Holy Spirit deposed to the fact, and our own spirit independently corroborated it; or *vice versa*. The Holy Spirit operates upon our spirit, so as to induce concurrent action—as in all the synergism of the spiritual life. The Holy Spirit finds a suitable subject—the spirit of a penitent believer—one who by his grace has been brought to penitence and faith—and he produces in the consciousness of the believer a persuasion of his sonship, inspiring filial sentiments, especially childlike confidence in God, which, as it is wrought by the Holy Spirit, is realized in the consciousness of the believer, so that it is a conjoint testimony. The Holy Spirit thus puts the words "Abba, Father" into our mouth, and so we cry, "Abba, Father." Thus "he that believeth on the Son of God hath the witness in himself." (1 John v. 10.) *Summartureo* is used in Rom. ii. 15 and ix. 1 (not elsewhere—the approved reading in Rev. xxii. 18 being *martureo*), in the sense of confirming by the testimony of conscience. Here the Holy Spirit is the deponent, and he confirms the fact—*sum* being like *con*, in *confirmare*. It is therefore impertinent to ask, To whom does the Holy Spirit or our spirit bear witness? To whom does our conscience bear testimony, as in 2 Cor. i. 10: "Our rejoicing is this, the testimony of our conscience," etc.? By an act of introspection a man searcheth his own heart: "For what man

knoweth the things of a man, save the spirit of man which is in him?" (1 Cor. ii. 11.) In the present case the fact can be ascertained only by the Holy Spirit, through whose influence it takes place, and by whose agency it is substantiated in our consciousness—in this sense it is "a joint testimony." This seems to be the meaning of Chrysostom: "For it is not from the language merely, he says, that I make my assertion, but from the cause out of which the language has its birth; since it is from the Spirit suggesting it that we so speak. And this in another passage he puts into plainer words, thus: 'God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.' And what is that, 'Spirit beareth witness with spirit?' The Comforter, he means, with that Gift which is given unto us. For it is not of the Gift alone that it is the voice, but of the Comforter also who gave the Gift, he himself having taught us through the Gift so to speak. But when the Spirit beareth witness, what farther place for doubtfulness? For if it were a man, or angel, or archangel, or any other such power, that promised this, then there might be reason in some doubting. But when it is the Highest Essence that bestoweth this Gift, and beareth witness by the very words he bade us use in prayer, who would doubt any more of our dignity? For not even when the emperor elects any one, and proclaims in all men's

hearing the honor due him, does anybody venture to gainsay." Olshausen well says: "In this state of being children, then, the witness of our own spirit with that of the Divine Spirit penetrates each other in a peculiar manner. The one that properly *gives* witness in this *testimonium Spiritus* is the Divine Spirit; the human spirit is more the receiver of the witness from him, as it is said: Spirit witnesseth that Spirit is truth (1 John v. 6)—that is, the Spirit needs no witness but himself for his truth; he has it wholly in himself, as the light is not and cannot be testified by aught but itself. But as the physical light needs an eye, a faculty of receptivity, in order to be perceived, and as this is itself light, so is the spiritual light, the *nous*, the human *pneuma*, the eye for the Divine Spirit. This witness of the Spirit is not to be placed merely in the feeling (1 John iii. 19), but in his whole inward and outward efficacy, must be taken together; for instance, his comfort, his incitement to prayer, his censure of sin, his impulse to works of love, to witness before the world, and such like more. Upon the foundation of this immediate testimony of the Holy Spirit all the regenerate man's conviction of Christ and his work finally rests. For the faith in the Scripture itself has its basis upon this experience of the divinity of the principle which it promises, and which flows into the believer while he is occupied

with it. This passage is, besides, important as one of the most striking in which the human spirit is represented as not in and by itself identical with the Divine. . . . The human spirit may be defiled by sin; the Divine, not: he may be grieved only (Eph. iv. 30), or driven away; but as the absolute principle of holiness, he is himself incapable of spot. By communication of this highest principle of all life, man therefore first becomes one spirit with the Lord himself, as it is said, 1 Cor. vi. 17. *Summartυrein* here, as in ii. 15, is not of the same import with the simple verb; a twofold witness, rather, is here spoken of, that actually indeed blends again to *one*, wherein, however a positive and a negative side may be distinguished." This view is thus not identical with that of Bull and Scott, which recognizes but one witness, and that mediate and indirect. See Watson's Institutes, ii. 24, p. 512.

NOTE II. (PAGE 58.)

As specimens of Confessional literature on this subject, we refer to the Augsburg and Anglican Confessions, with which all other Protestant Confessions agree in substance—though the Westminster and other Calvinistic Confessions contain some additions, which burden and obscure the doctrine.

The Fourth and Sixth Articles of the Augsburg

Confession show what the Lutheran Churches teach on this subject:

ARTICLE IV.—*Of Justification.*

They in like manner teach that men cannot be justified before God by their own strength, merits, or works; but that they are received into favor, and that their sins are remitted on account of Christ, who made satisfaction for our transgressions by his death. This faith God imputes to us as righteousness.

ARTICLE VI.—*Concerning New Obedience.*

They likewise teach that this faith must bring forth good fruits, and that it is our duty to perform those good works which God has commanded, because he has enjoined them, and not in the expectation of thereby meriting justification before him. For remission of sins and justification are secured by faith; as the declaration of Christ himself implies: "When ye shall have done all those things, say, We are unprofitable servants." The same thing is taught by the ancient ecclesiastical writers; for Ambrose says: "This has been ordained by God, that he who believes in Christ is saved without works, receiving pardon of sins freely through faith alone."

The Eleventh and Twelfth Articles of the Church of England agree with the foregoing:

ARTICLE XI.—*Of the Justification of Man.*

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and

very full of comfort, as more largely is explained in the Homily of Justification.

ARTICLE XII.—*Of Good Works.*

Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, inasmuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.

The Ninth and Tenth Articles of the Methodist Confession (bating an unimportant phrase or two) are the same as those cited from the Anglican Confession.

The standard Catechisms of the several evangelical Communions agree, as might be expected, with their Confessions. They all agree with the following from the Second Wesleyan Methodist Catechism:

SECTION IV.—*Of the Redemption of the World by our Lord Jesus Christ.*

Q. What is redemption?

A. The deliverance of man from the guilt, power, pollution, and punishment of sin, and his restoration to the favor and image of God.

Q. Who is the Redeemer of man?

A. Our Lord Jesus Christ.

Matt. i. 21: "Thou shalt call his name Jesus; for he shall save his people from their sins." Col. i. 14: "We have redemption through his blood, even the forgiveness

of sins." 1 Thess. i. 10: "Jesus, which delivered us from the wrath to come."

Q. What is the gospel?

A. It is the good news of salvation through our Lord Jesus Christ, contained in the New Testament.

Luke ii. 10, 11: "Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Q. Can you more particularly describe the gospel?

A. It is, 1. An account of the coming of Jesus Christ into the world, of his teaching, his manner of life, his miracles, his death, and his resurrection. 2. It contains the commands of God to all men, everywhere, to repent of their sins, and to believe in Christ. 3. It is the promise of God to pardon, sanctify, and save from eternal death, all who thus repent and believe on his Son.

Q. What is repentance?

A. True repentance is a grace of the Holy Spirit, whereby a sinner, from the sense of his sins, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin turn from it to God, with full purpose of, and endeavors after, future obedience.

Acts xi. 18: "Then hath God also to the Gentiles granted repentance unto life." Acts ii. 47: "When they heard this they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Ps. cxix. 50: "I thought on my ways, and turned my feet unto thy testimonies."

Q. What is faith in general?

A. It is a conviction of the truth and reality of those things of which God hath told us in the Bible.

Heb. xi. 1: "Now faith is the substance of things hoped for, the evidence of things not seen."

Q. What is faith in Jesus Christ?

A. Faith in Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

John i. 12: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Phil. iii. 9: "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Q. Is it by faith in Christ that we are justified?

A. It is, "Being justified by faith, we have peace with God, through our Lord Jesus Christ." (Rom. v. 1.)

Gal. ii. 16: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ."

Q. What is justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the sake of Christ.

Eph. i. 7: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." 2 Cor. v. 21: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Rom. v. 19: "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Q. What other benefits do we receive at the same time with justification?

A. Adoption and regeneration.

Rom. viii. 1: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." John i. 12: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Q. What is adoption?

A. Adoption is an act of God's free grace, whereby, upon the forgiveness of sins, we are received into the number, and have a right to all the privileges of the sons of God.

1 John iii. 1: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Rom. viii. 17: "If children, then heirs; heirs of God, and joint-heirs with Christ."

Q. What blessings do in this life accompany our justification and adoption?

A: A sense of God's love, peace of conscience, joy in the Holy Ghost, and hope of the glory of God.

Rom. v. 1: "Being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. v. 5: "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. viii. 17: "And if children, then heirs; heirs of God, and joint-heirs with Christ."

Q. What is regeneration, or the new birth?

A. It is that great change which God works in the soul, when he raises it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the Almighty, when it is created anew in Christ Jesus, when it is renewed after the image of God, in righteousness and true holiness.

2 Cor. v. 17: "Therefore, if any man be in Christ, he is

a new creature: old things are passed away; behold all things are become new." John iii. 3: "Except a man be born again, he cannot see the kingdom of God." 2 Thess. ii. 13: "God hath from the beginning chosen you to salvation, through sanctification of the Spirit."

Q. What follows from our regeneration, or being born again?

A. Then our sanctification being begun, we receive power to grow in grace and in the knowledge of Christ, and to live in the exercise of inward and outward holiness.

1 Pet. ii. 2: "As new-born babes, desire the sincere milk of the word, that ye may grow thereby."

Q. What is entire sanctification?

A. The state of being entirely cleansed from sin, so as to love God with all our heart, and mind, and soul, and strength, and our neighbor as ourselves.

1 Thess. v. 23: "The very God of peace sanctify you wholly." Matt. v. 48: "Be ye therefore perfect, even as your Father which is in heaven is perfect." 1 John iii. 3: "And every man that hath this hope in him purifieth himself, even as he is pure." Matt. xii. 33: "Make the tree good, and his fruit good."

Q. What benefits do believers receive from Christ at death?

A. The souls of believers at death do immediately pass into glory, while their bodies rest in their graves till the resurrection.

Phil. i. 23: "Having a desire to depart, and to be with Christ." 1 Thess. iv. 14: "Them also which sleep in Jesus will God bring with him."

Q. What benefits will believers receive from Christ at the resurrection?

A. At the resurrection, believers, being raised up in glory, shall be openly acknowledged and accepted in the day of judgment and made perfectly blessed in the full enjoyment of God to all eternity.

1 Cor. xv. 43: "It is sown in dishonor, it is raised in glory." Matt. x. 32: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." 1 Thess. iv. 17: "So shall we ever be with the Lord."

The Liturgies of the various Communions agree with their doctrinal standards—only more freedom of expression is allowed in Euchologies than in Confessions and Catechisms. We give a few examples from the English Liturgy, which we suppose is the best ever compiled. The Methodist Sunday Service was abridged from it by John Wesley. The General Confession reads thus:

Almighty and most merciful Father, we have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; according to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy name. Amen.

The Absolution, or Remission of Sins, reads thus:

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his ministers to declare and pro nounce to his people, being penitent, the absolution and remission of their sins: he pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy gospel. Wherefore let us beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

As this declaration is not restricted in Scripture to "the priest alone," as is prescribed in the rubric, Mr. Wesley omitted this form, and substituted the Collect for the Twenty-fourth Sunday after Trinity, which unambiguously inculcates absolution through Christ:

O Lord, we beseech thee, absolve thy people from their offenses, that through thy bountiful goodness we may be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

In that venerable and glorious outburst of praise, which has floated down from the times of the fathers, the *Te Deum*, we have these addresses to "the everlasting Son of the Father:"

When thou tookest upon thee to deliver man, thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.

Thou sittest at the right-hand of God, in the glory of the Father.

We believe that thou shalt come to be our Judge.

We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints, in glory everlasting.

So in the Litany:

O God the Father, of heaven, have mercy upon us, miserable sinners.

O God the Son, Redeemer of the world, have mercy upon us, miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God, have mercy upon us, miserable sinners.

Remember not, Lord, our offenses, nor the offenses of our forefathers, neither take thou vengeance of our sins: spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us forever—Spare us, good Lord.

Then there is that deep-breathed Confession in the Communion Service:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time

to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. Amen.

And the Absolution, in the same service:

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

The sentiment is the same in the Methodist Ritual, though the form of absolution is properly changed into a prayer, to preclude all pretensions to sacerdotal absolution.

And, to cite no more—though there is much more in the Liturgy that might be appropriately cited—what hearty repentance and undoubting faith in God's mercy, through Christ, are expressed in the following prayer in the Commination Service:

O most mighty God, and merciful Father, who hast com-

passion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved, mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

But this glorious doctrine of salvation by Christ has its fullest and richest development in the Hymnody of the Church, which comes ringing down the ages.

The Apocalyptic Seer gave the key-note in the new song (Rev. v.), so finely paraphrased by the sweet singer of our British Israel:

Behold the glories of the Lamb
Amidst his Father's throne:
Prepare new honors for his name,
And songs before unknown.

Let elders worship at his feet,
The Church adore around,
With vials full of odors sweet,
And harps of sweeter sound.

Those are the prayers of all the saints,
And these the hymns they raise:
Jesus is kind to our complaints,
He loves to hear our praise.

Eternal Father, who shall look
Into thy secret will?
Who but the Son shall take that book,
And open every seal?

He shall fulfill thy great decrees,
The Son deserves it well;
Lo, in his hand the sovereign keys
Of heaven, and death, and hell!

Now to the Lamb, that once was slain,
Be endless blessings paid;
Salvation, glory, joy remain
Forever on thy head.

Thou hast redeemed our souls with blood,
Hast set the prisoners free;
Hast made us kings and priests to God,
And we shall reign with thee.

The worlds of nature and of grace
Are put beneath thy power;
Then shorten thy delaying days,
And bring the promised hour.

One of the earliest post-apostolic hymns is that styled "The Morning Hymn," or the "*Hymnus Angelicus*"—the "*Gloria in Excelsis*" of our Communion Service—with a slight variation from the

Greek original. It is thus given in Daniel's Thesaurus:

MORNING HYMN.

Glory to God in the highest,
And on earth peace,
Good-will toward men.
We praise thee,
We bless thee,
We glorify thee,
We give thanks to thee,
For thy great glory,
O Lord, heavenly King,
God the Father Almighty.
O Lord, the only-begotten Son,
Jesu Christ,
And the Holy Ghost.
O Lord God,
Lamb of God,
Son of the Father,
Thou who takest away the sins of the world,
Receive our prayer.
Thou who sittest at the right-hand of the Father,
Have mercy on us.
For thou only art holy,
Thou only art the Lord,
O Jesu Christ,
To the glory of God the Father. Amen

Here is another of the very early Greek hymns, whose author is unknown; it is thus rendered in Mrs. Charles's "Voice of Christian Life in Song:"

SWEET THOUGHTS, WITH REPENTANCE TO JESUS.

Most sweet Jesus, long-suffering Jesus,
Heal the wounds of my soul,
Jesus, and sweeten my heart;
I pray thee, most merciful Jesus, my Saviour,
That I, saved, may magnify thee.

Hear me, my Saviour, lover of man,
Thy servant, crying in affliction,
And deliver me, Jesus, from judgment
And from punishment, only One, long-suffering,
Most sweet Jesus, only One, most merciful.

Receive thy servant, my Saviour,
Falling before thee, with tears, my Saviour;
And save, Jesus, me repenting,
And from hell, O Master, redeem me, Jesus;
Heal, my Saviour, my soul,
Of its wounds, Jesus, I pray thee;
And with thine hand rescue me, my Saviour
Compassionate, from the soul-murderer Satan, and save me.
I have sinned, my most sweet Saviour;
Merciful, my Saviour, save me,
Fleeing to thy defense, long-suffering Jesus,
And make me meet for thy kingdom.
Thou, O Jesus, art the light of my mind,
Thou art the salvation of my lost soul;
Thou the Saviour, O Jesus, from punishment
And from hell deliver me, weeping like a helpless child.
Save, O Jesus, O my Christ, save me, miserable.

The earliest Christian hymn, whose author is known, is one by Clement of Alexandria, who lived

in the second century. There is a free version of it in our "Hymns for Schools and Families," beginning, "Shepherd of tender youth." A literal version, unrhymed, is given by Mrs. Charles; we quote two stanzas, which show that the children of the Church were then taught the way of salvation, as we have been taught it in this nineteenth century:

HYMN OF THE SAVIOUR CHRIST.

Mouth of babes who cannot speak,
Wings of nestlings who cannot fly,
Sure Guide of babes,
Shepherd of royal sheep,
Gather thine own
Artless children
To praise in holiness,
To sing in guilelessness,
With blameless lips,
Thee, O Christ, Guide of children.

Christ, King of saints,
All-governing Word,
Of the Highest Father,
Chief of wisdom,
Support of toil,
Ever-rejoicing,
Of mortal race,
Saviour Jesus!
Shepherd, Husbandman,
Helm, Rein.

Here is a stanza from the Hymn of Ephraem Syrus (died A.D. 378), "On Palm Sunday:"

Praise Him who once himself did humble
In love to save our human race,
Praise Him who all the world doth gladden
With God his Father's boundless grace.

Gregory Nazianzen (A.D. 328–389), another Greek Father, sings a hymn to Christ, which contains these sentiments:

Unfruitful, sinful, bearing weeds and thorns,
Fruits of the curse, ah! whither shall I flee?
O Christ, most blessed, bid my fleeting days
Flow heavenward—Christ, sole fount of hope to me.

The enemy is near—to thee I cling—
Strengthen, O strengthen me by might divine;
Let not the trembling bird be from thine altar driven—
Save me—it is thy will, O Christ—save me, for I am thine.

The Latin, or Ambrosian, Hymns of the fourth and fifth centuries celebrate Jesus as the only Saviour of the world. St. Ambrose thus concludes a "Hymn at the Cock-crowing:"

Jesus, upon the falling look,
And, looking, heal us, Lord, we pray;
For at thy look the falling rise,
And guilt in tears dissolves away.

Do thou, our Light, illume our sense,
Do thou our minds from slumber free;
For thee our voices first proclaim,
And with our lips we sing to thee.

St. Hilary, of Arles, in the early part of the fifth century, thus closes his "Midnight Hymn:"

Our prison is this earth,
  And yet we sing to thee!
Break sin's strong fetters, lead us forth,
  Set us, believing, free.

Meet for thy realm in heaven
  Make us, O holy King!
That through the ages it be given
  To us thy praise to sing.

The apostles laid great stress on the resurrection of Christ, in connection with his atoning death. Thus Paul, faith shall be imputed to us for righteousness, "if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. iv. 24, 25; x. 9.) It is no wonder, then, that the early Church sang so much about the resurrection—Christ's resurrection, and ours resulting from his. Daniel, in his Thesaurus, says that the following Latin hymn is among the most ancient, and may have been sung by the newly-baptized catechumens, when, in their white robes, they first drew near to partake of the Lord's Supper:

Easter Hymn.

The Supper of the Lamb to share,
We come in vesture white and fair;
The Red Sea crossed, our hymn we sing
To Christ, our Captain and our King.

His holy body on the cross,
Parched, on that altar hung for us,
And drinking of his crimson blood,
We live upon the living God.

Protected in the paschal night
From the destroying angel's might,
And by a powerful hand set free
From Pharaoh's bitter slavery.

For Christ our Passover is slain,
The Lamb is offered not in vain;
With truth's sincere unleavened bread
His flesh he gave, his blood he shed.

O Victim, worthy thou forever,
Who didst the bands of hell dissever,
Redeem thy captives from the foe,
The gift of life afresh bestow.

When Christ from out the tomb arose,
Victor o'er hell and all his foes,
The tyrant forth in chains he drew,
And planted paradise anew.

Author of all, to thee we pray,
In this our Easter joy to-day;
From every weapon death can wield
Thy trusting people ever shield.

Ambrose, according to Mone, wrote the beautiful Easter Hymn which closes with these stanzas:

Death's fatal spear himself doth wound;
With his own fetters he is bound.
Lo! dead the Life of all men lies,
That life anew for all might rise;

That since death thus hath passed on all,
The dead might all arise again;
By his own death-blow death might fall,
And o'er his unshared fall complain.

Prudentius, the most prolific hymn-writer of those times, wrote a beautiful Funeral Hymn, which, in its original Latin and translated in German, has been a favorite among the Protestants in Germany. Mrs. Charles gives us a version in the original anapestic measure, which may have suggested those fine anapestic funeral hymns of Charles Wesley: "'Tis finished, 'tis done;" "Hosanna to Jesus on high;" "Rejoice for a brother deceased;" "Hosanna to God"—which, to our regret, have been largely supplanted by namby-pamby ditties, and the like. We quote the closing stanzas of the hymn of Prudentius:

We follow thy words, O Redeemer,
When, trampling on Death in his pride,
Thou sentest to tread in thy footsteps
The thief on the cross at thy side.

The bright way of paradise, opened
For every believer, has space;
And that garden again we may enter
Which the serpent once closed to our race.

Thus violets sweet, and green branches,
Oft over these relics we strew;
The name on these cold stones engraven
With perfumes we'll fondly bedew.

The sentiment of those hymns, at once so human and so divine, reminds us of the contrast between the cheerlessness of paganism, whose devotees sorrowed without hope over the ashes of their beloved dead, and the believers in Him who abolished death, and brought life and immortality to light by the gospel—so strikingly illustrated in the symbols and epitaphs still seen in the Catacombs of Rome—specimens of which are copied into Winthrop's book on that subject. The ancient Christians never tire of dwelling on the death of Christ, followed by his resurrection, as "the death of death." We have traced the sentiment through our early British poets, including Milton—"Death his death's wound shall then receive" (Par. Lost, iii. 252); it will be recognized in a popular hymn by the Welsh poet Williams, "Death of death, and hell's destruction." It was suggested by Hosea xiii. 14, Vulg., *Ero mors tua, O Mors!*—"I will be thy death, O Death!" Venantius Fortunatus, Bishop of Poictiers, in the

sixth century, one of the last poets who wrote in Latin as his mother-tongue, wrote four hymns, which have rung down through the centuries. His "Crux Benedicta" is of the right ring, as sounded out in the opening stanza:

The blessèd cross shines now to us where once the Saviour bled,
Love made him victim there for us, and there his blood was shed,
And with his wounds our wounds he healed, and washed our sins away,
And rescued from the raging wolf the lost and helpless prey.

The following has been very popular:

VEXILLA REGIS PRODEUNT.

The banner of the King goes forth,
The cross, the radiant mystery,
Where, in a frame of human birth,
Man's Maker suffers on the tree.

Fixed with the fatal nails to death,
With outstretched hands and piercèd feet;
Here the pure Victim yields his breath,
That our redemption be complete.

And ere had closed that mournful day,
They wounded with the spear his side:
That he might wash our sins away,
His blood poured forth its crimson tide!

The truth that David learned to sing
Its deep fulfillment here attains:
"Tell all the earth the Lord is King!"
Lo! from the cross, a King he reigns.

O most elect and pleasant tree,
Chosen such sacred limbs to bear,
A royal purple closeth thee—
The purple of his blood is there!

Blest on whose arms, in woe sublime,
The Ransom of the ages lay,
Outweighing all the sins of time,
Despoiling Satan of his prey.

A fragrance from thy bark distils
Surpassing heavenly nectar far;
The noblest fruit thy branches fills,
Weapon of the victorious war.

Hail altar, Victim, hail once more!
That glorious passion be adored!
Since death the Life himself thus bore,
And by that death our life restored!

Mrs. Charles, who wrote this version, notes the difference between the style of this period and that of the apostles, and the earlier hymnists of the Church, who spoke of the cross as "the accursed tree," the *patibulum*, or gallows. But Paul said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal.

vi. 14.) Paul uses it as a synonym for the gospel, and especially its grand central doctrine, the atonement of Christ, as in 1 Cor. i. 17, 18: "Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." About the time of Fortunatus the wood of the cross, which it was said Helena had found, began to be venerated, and the veneration of it and its symbol degenerated into a debasing fetichism; but Fortunatus obviously meant by it the death on the cross and its atoning virtue. The hymns in question do not inculcate Romish superstition, or the worship of the cross, nor, on the other hand, Socinian and Broad Church sentimentalism, making the cross subjective, the crucifixion of self and the like, as in the effusion of a pious and gifted Unitarian lady, which has gained a singular popularity, even among *the evangelicals:*

Nearer, my God, to thee,
Nearer to thee;
E'en though it be a cross
That raiseth me.

No doubt we all have to bear the cross—each his own cross—and we may "glory" in it as Paul did

—that is, exult in being considered worthy to suffer for Christ—but that is a very different thing from glorying in the cross of Christ. Wesley understood it:

We too with him are dead,
And shall with him arise:
The cross on which he bows his head
Shall lift us to the skies.

It is interesting to know that the Venerable Bede, a native of our mother isle (born in Durham, A.D. 673, died 735), was a writer of evangelical hymns in Latin. Here are some stanzas from his hymn "On the Ascension of the Lord:"

A hymn of glory let us sing;
New hymns throughout the world shall ring;
By a new way none ever trod,
Christ mounteth to the throne of God.

May our affections thither tend,
And thither constantly ascend,
Where, seated on the Father's throne,
Thee reigning in the heavens we own!

Be thou our present joy, O Lord,
Who wilt be ever our reward;
And as the countless ages flee,
May all our glory be in thee!

Charles Wesley must have had Bede's hymn before him when he wrote those greatly superior hymns,

"Christ, the Lord, is risen to-day," and "Hail the day that sees him rise."

There were many "songs in the night" of the Dark Ages. Foremost of the mediæval hymns are those of St. Bernard, Abbot of Clairvaux, who was born at Fontaines, near Dijon, in 1091. The peculiar view of the atonement—the "mystical subjective"—is called from him "the Bernardian theory," because he so earnestly set it forth, especially against the famous Abelard, who asserted the moral subjective view, called from him "the Abelardian theory." Both of these erred, as did Anselm himself—but more in exaggerated statements of certain elements of the atonement than in the denial of other elements. Thus Bernard says: "Three things here meet together—the humility of self-renunciation; the manifestation of love, even to the death of the cross; the mystery of redemption, whereby he overcame death. The former two parts are nothing without the third. The examples of humility and love are something great, but have no firm foundation without the redemption." This is, indeed, rather cloudy—Mysticism was evolved from a nebula—but it asserts "the mystery of redemption;" and how sweetly and tenderly it entered into the experience of the pious abbot may be seen in his hymns. Portions of his "Hymn to Christ on the Cross" have in various translations

enriched the several German and English Hymnals. Gerhard's German recension is a free version; but it retains the spirit of the original, as may be seen in the English dress into which it has been put by J. W. Alexander, and transferred to our "Songs of Zion"—Romanist, Lutheran, Presbyterian, Methodist—indeed, all the Churches, joining in the use of this truly evangelical hymn:

SALVE CAPUT CRUENTATUM.

O sacred Head, once wounded,
With grief and shame bowed down,
Now scornfully surrounded
With thorns, thine only crown.
O sacred Head, what glory,
What bliss till now was thine!
Yes, though despised and gory,
I joy to call thee mine.

What thou, my Lord, hast suffered
Was all for sinners' gain:
Mine, mine, was the transgression,
But thine the deadly pain.
Lo, here I fall, my Saviour:
'Tis I deserve thy place;
Look on me with thy favor,
Vouchsafe to me thy grace.

The joy can ne'er be spoken,
Above all joys beside,
When in thy body broken
I thus with safety hide.

Lord of my life, desiring
  Thy glory now to see,
Beside thy cross expiring,
  I'd breathe my soul to thee.

What language shall I borrow
  To thank thee, dearest Friend,
For this thy dying sorrow,
  Thy pity without end?
O make me thine forever!
  And should I fainting be,
Lord, let me never, never
  Outlive my love for thee.

Be near me when I'm dying,
  O show thy cross to me;
And to my succor flying,
  Come, Lord, and set me free.
These eyes, new faith receiving,
  From Jesus shall not move;
For he who dies believing
  Dies safely through thy love.

Bernard's grand hymn, "Jesu, Dulcis Memoria," has had a still wider range. Count Zinzendorf rendered it into German, and it has become very popular in the Moravian Church. Charles Wesley early translated a portion of it, which used to be much sung among the Methodists. Five stanzas constitute Hymn 189 of the Southern Methodist Hymn-book—"Of him who did salvation bring." Mrs. Charles has nineteen more literal stanzas.

Dr. Doddridge's beautiful hymn, "Jesus, I love thy charming name," is an imitation of Bernard's hymn. Ray Palmer gives us a good version—"Jesus, thou joy of loving hearts." The Rev. Edward Caswell furnishes the following popular version, which we have inserted in our "Songs of Zion:"

HE IS PRECIOUS.

Jesus, the very thought of thee
With sweetness fills the breast;
But sweeter far thy face to see,
And in thy presence rest.

No voice can sing, no heart can frame,
Nor can the memory find,
A sweeter sound than Jesus' name,
The Saviour of mankind.

O hope of every contrite heart,
O joy of all the meek,
To those who fall how kind thou art!
How good to those who seek!

But what to those who find? Ah! this
Nor tongue nor pen can show;
The love of Jesus, what it is
None but his loved ones know.

Jesus, our only joy be thou,
As thou our prize wilt be;
In thee be all our glory now,
And through eternity.

Cardinal Peter Damiani (A.D. 1003–1072) wrote

a beautiful hymn on "The Joys of Heaven." Here are two stanzas from Mrs. Charles's version of it:

Christ, the Palm of faithful victors! of that city make me free;
When my warfare shall be ended, to its mansions lead thou me—
Grant me, with its happy inmates, sharer of thy gifts to be!

Let thy soldier, yet contending, still be with thy strength supplied;
Thou wilt not deny the quiet when the arms are laid aside;
Make me meet with thee forever in that country to abide!

Adam of St. Victor, a contemporary of St. Bernard, wrote a number of hymns; one of them, on "Spring and the Resurrection," is truly evangelical. It begins with this stanza:

The renewal of the world
Countless new joys bringeth forth,
Christ arising, all things rise—
Rise with him from earth.
All the creatures feel their Lord,
Feel his festal light outpoured.

Peter the Venerable, Abbot of Clugny (A.D. 1092–1156), has a similar hymn, "On the Resurrection of our Lord," beginning thus:

Lo! the gates of death are broken,
And the strong man armed is spoiled
Of his armor, which he trusted,
By the Stronger Arm despoiled.

Vanquished is the prince of hell,
Smitten by the cross he fell.

Anselm, Bishop of Lucca (A.D. 1036–1086), wrote "Meditations on the Sufferings of our Lord," from which we copy a couple of stanzas:

Jesu, Sovereign Lord of heaven, sweetest Friend to me,
King of all the universe, all was made by thee;
Who can know or comprehend the wonders thou hast wrought,
Since the saving of the lost thee so low has brought?

Thee the love of souls drew down from beyond the sky,
Drew thee from thy glorious home, thy palace bright and high!
To this narrow vale of tears thou thy footsteps bendest,
Hard the work thou tak'st on thee, rough the way thou wendest.

John Mauburn, of Brussels (A.D. 1460–1502), wrote a hymn on the "Nativity of Christ," in which he represents the incarnate Redeemer saying:

Pitying love for fallen man
Brought me down thus low,
For a race deep lost in sin,
Rushing into woe.
By this lowly birth of mine,
Countless riches shall be thine,
Matchless gifts, and free;
Willingly this yoke I take,
And this sacrifice I make,
Heaping joys for thee.

Mauburn was one of the latest mediæval hymnists. His Christmas Hymns were incorporated, in Latin and in German, into the Lutheran Hymnals, as Luther began the Reformation just after Mauburn's death.

That which is considered the best of all these mediæval hymns is the "Dies Iræ." It is attributed to a Franciscan monk, Thomas of Celano, who lived in the fourteenth century. It is solemn as the sepulcher, severe as the day of judgment, of which it sings. It indorses the "Sibyl," and, like other monkish writers, absurdly identifies "the woman that was a sinner," in Luke vii., with Mary Magdalene! The verses are rugged, and some of them falsely rhymed; but the effect it produces is wonderful, and there is no end to the versions of it. Dr. Johnson could not read without tears the following passage:

King of dreadful majesty,
Who sav'st the saved, of mercy free,
Fount of pity, save thou me!

Think of me, good Lord, I pray,
Who trodd'st for me the bitter way,
Nor forsake me in that day.

Weary satt'st thou seeking me,
Diedst redeeming on the tree;
Not in vain such toil can be!

Lord Roscommon died repeating the closing lines of his own excellent version of it:

> My God, my Father, and my Friend,
> Do not forsake me in my end.

It is comforting to see that while mediæval hymnody was running into superstition, heresy, Mariolatry, which have become rampant in the Romish Church, there was in every age, in sacred song, a recognition of the way of salvation, by grace, through faith in the crucified and risen Redeemer.

As might be expected, the Reformation opened the flood-gates of evangelical song. Luther's heart was brimful of poetry and music. He could not contain himself.

It may be interesting to know that that solemn prayer, like a funeral knell, in the Burial Service, "In the midst of life we are in death," etc., was composed by Notker, a monk of St. Gall (A.D. 900)—"Media in vita in morte sumus"—and was versified by Luther, whose hymn is thus rendered by Mrs. Charles:

In the midst of life we are in death;
What helper shall we seek but thee, O Lord,
Who art justly incensed against our sins?
Holy God, Holy Mighty One, Holy and Merciful Saviour,
Deliver us not to bitter death!

The battle-song of the German Church, "Ein'

feste Burg ist unser Gott," is said to have been suggested to Luther when on his way to the Diet of Worms, whither he said he would go if there were as many devils there as there were tiles on the houses. A nervous translation of this hymn, by the late W. M. Bunting, of the Wesleyan Methodist Conference, may be found in our Songs of Zion: "A strong tower is the Lord our God."

Luther wrote a hymn which so embodies the plan of salvation, and Luther's own experience, that we give it entire, as translated by Mrs. Charles —with Luther's own title prefixed, as follows:

A Song of Praise for the Great Benefits which God has Manifested to Us in Christ.

(*Nun freut euch, lieben Christen, g'mein.*)

Dear Christian people, all rejoice,
Each soul with joy upspringing;
Pour forth one song with heart and voice,
With love and gladness singing.
Give thanks to God, our Lord above,
Thanks for his miracle of love!
Dearly he hath redeemed us!

The devil's captive, bound I lay,
Lay in death's chains forlorn;
My sins distressed me night and day,
The sin within me born:
I could not do the thing I would,
In all my life was nothing good,
Sin had possessed me wholly.

My good works could no comfort shed,
Worthless must they be rated;
My free-will to all good was dead,
And God's just judgments hated.
Me of all hope my sins bereft;
Nothing but death to me was left,
And death was hell's dark portal.

Then God saw, with deep pity moved,
My grief that knew no measure;
Pitying he saw, and freely loved—
To save me was his pleasure.
The Father's heart to me was stirred,
He saved me with no sovereign word—
His very best it cost him.

He spoke to his beloved Son,
With infinite compassion:
"Go hence, my heart's most precious crown,
Be to the lost salvation.
Death, his relentless tyrant, stay,
And bear him from his sins away
With thee to live forever!"

Willing the Son took that behest:
Born of a maiden mother,
To his own earth he came a guest,
And made himself my brother.
All secretly he went his way,
Veiled in my mortal flesh he lay,
And thus the foe he vanquished.

He said to me, "Cling close to me,
Thy sorrows now are ending;

Freely I give myself for thee,
Thy life with mine defending.
For I am thine, and thou art mine,
And where I am there shalt thou shine,
The foe shall never reach us.

"True, he will shed my heart's life-blood,
And torture me to death;
All this I suffer for thy good—
This hold with firmest faith.
Death dieth through my life divine;
I, sinless, bear those sins of thine;
And so shalt thou be rescued.

"I rise again to heaven from hence,
High to my Father soaring,
Thy Master there to be, and thence
My Spirit on thee pouring:
In every grief to comfort thee,
And teach thee more and more of me,
Into all truth still guiding.

"What I have done and taught on earth,
Do thou, and teach, none dreading;
That so God's kingdom may go forth,
And his high praise be spreading;
And guard thee from the words of men,
Lest the great joy be lost again:
This my last charge I leave thee."

Paul Gerhard inherited Luther's singing-robes (A.D. 1606–1776). He was minister of St. Nicholas, Berlin, and archdeacon of Lübben, in Saxony. He wrote one hundred and twenty-three hymns,

which have appeared in many translations and collections; John Wesley translated some of them—*e. g.*, "Commit thou all thy griefs." His hymn, "The Lamb of God," sounds like an echo of Luther's, just quoted.

Gerhard Tersteegen, in the beginning of the eighteenth century, wrote some fine hymns—one of which is the famous hymn translated by John Wesley, when in Savannah, beginning "Thou hidden love of God, whose height." See hymn 620 in the Southern Methodist Hymn-book. It is full of evangelical truth and wonderful subjective pathos—many of the sentiments being derived from St. Augustin—showing how truly catholic is its spirit.

Count Zinzendorf wrote a number of evangelical hymns, of which "Jesus, thy blood and righteousness" (a translation by John Wesley), and "Thou deep abyss of blessed Love" (a translation by Mrs. Charles), are specimens. One of Zinzendorf's coworkers (A.D. 1688–1758), John Andrew Rothe, pastor of the Lutheran Church at Bertholsdorf, and subsequently at Thomendorf, is the author of that glorious hymn, translated by John Wesley—a portion of which trembled on the lips of the seraphic Fletcher, when dying in holy triumph—especially these lines:

> Jesus' blood, through earth and skies,
> Mercy, free, boundless mercy, cries!

Now I have found the ground wherein
  Sure my soul's anchor may remain;
The wounds of Jesus—for my sin
  Before the world's foundation slain,
Whose mercy shall unshaken stay,
When heaven and earth are fled away.

Father, thine everlasting grace
  Our scanty thought surpasses far:
Thy heart still melts with tenderness:
  Thy arms of love still open are,
Returning sinners to receive,
That mercy they may taste, and live.

O love, thou bottomless abyss!
  My sins are swallowed up in thee;
Covered is my unrighteousness,
  Nor spot of guilt remains on me.
While Jesus' blood, through earth and skies,
Mercy, free, boundless mercy, cries!

By faith I plunge me in this sea:
  Here is my hope, my joy, my rest;
Hither, when hell assails, I flee;
  I look into my Saviour's breast:
Away, sad doubt and anxious fear,
Mercy is all that's written there.

Though waves and storms go o'er my head,
  Though strength, and health, and friends be gone,
Though joys be withered all and dead,
  Though every comfort be withdrawn—
On this my steadfast soul relies,
Father, thy mercy never dies.

Fixed on this ground will I remain,
Though my heart fail, and flesh decay;
This anchor shall my soul sustain,
When earth's foundations melt away;
Mercy's full power I then shall prove,
Loved with an everlasting love.

In the seventeenth century, "for the first time," says Mrs. Charles, "in the history of hymns, since Mary the mother of Jesus sang her song of joy, the names of women appear among the singers. Louisa Henrietta, born Princess of Orange, wife of the great Elector, Frederick William of Brandenburg, poured out her hope and trust in a Resurrection Hymn, which, as a rock of faith, stands beside the hymns of Luther himself, or Paul Gerhard." Here is the first stanza, as Mrs. Charles renders it:

Jesus, my eternal trust,
And my Saviour, ever liveth:
This I know; and deep and just
Is the peace this knowledge giveth,
Though death's lingering night may start
Many a question in my heart.

When Lutheranism penetrated into Sweden, it carried its spirit of song with it; and the glorious hero, Gustavus Adolphus; Spegel, Archbishop of Upsala (A.D. 1645–1714), and Franzén, Bishop of Hernösand, who died in 1818, and others more modern, have well echoed the strains of the great

Reformer. Franzén's "Looking unto Jesus" sounds very much like one of our own hymns, especially as rendered by Mrs. Charles.

The Reformed, or Calvinistic, Churches of the continent and of Scotland, evangelical as they were, had no hymn-books—they were content with the Psalter—it is the case with some of them to this day. There is a hymn attributed to John Calvin, done into English by Mrs. E. L. Smith, which is not unworthy of the Geneva Reformer. It opens thus:

Thou art the King of mercy and of grace,
Reigning omnipotent in every place:
So come, O King, and deign
Within our hearts to reign,
And our whole being sway;
Shine in us by thy light,
And lead us to the height
Of thy pure heavenly day.

There are Romish hymns, or rather hymns composed by persons in the Romish Communion, written since the Reformation, which are truly evangelical in their character, though generally of the mystic type. Thus Michael Angelo, the architect of St. Peter's, when, as he says, his soul was remodeled, wrote thus:

Despite thy promises, O Lord, 't would seem
Too much to hope that even love like thine

Can overlook my countless wanderings;
And yet thy blood helps me to comprehend
That if thy pangs for us were measureless,
No less, beyond all measure, is thy grace.

Madame Guion, a devout mystic, who was too much in the dark to become a Protestant, and too much in the light to be a consistent papist, and who was put into the Bastile for heresy by her popish persecutors, wrote many beautiful hymns, some of which have been translated into English by Wesley and Cowper. They breathe the spirit of intense love to Christ, which presupposes justification by faith, though her surroundings precluded her having clear views of that glorious doctrine. One of the best specimens is that in our Hymn-book: "Come, Saviour Jesus, from above."

The Church of England for centuries rested content with the Psalters of Sternhold and Hopkins, and Brady and Tate; Spenser, Rowlands, Ken, Herbert, and a few others, occasionally swept the evangelical lyre; but till a very recent date there were no hymns accompanying the Psalter, except some doggerel versifications of the Creeds, Decalogue, Lord's Prayer, and a hymn on the Lord's Supper by Doddridge, a Non-conformist ("My God, and is thy table spread?"), and a Christmas hymn, by Charles Wesley, a Methodist ("Hark, the herald angels sing").

Things remained in this state till Dr. Watts, a Non-conformist (A.D. 1674–1748), strung and tuned the British lyre for evangelical song—taking for his mottoes, "And they sung a new song, saying, Thou art worthy; . . . for thou wast slain, and hast redeemed us," etc. (Rev. v. 9), and *Soliti essent* (i. e., *Christiani*) *convenire, carmenque Christo quasi Deo dicere. Plinius in Epist.*

This motto is from Pliny's celebrated Letter to the Emperor Trajan, concerning the Christians, in which he says, "They were wont to convene before it was light, on a certain day, to sing a hymn to Christ as God."

The first hymn in his First Book is a paraphrase of his first motto, and an illustration of his second, "Behold the glories of the Lamb."

The singing in the Southampton meeting, where his father was a deacon, was so bad, the songs so rough, that he attempted "a new song." It was sung by the congregation, and they were so pleased with it that they asked for another, and another, and he continued till he finished his Three Books of Hymns and his Psalter, which, with his Lyric Poems, have proved an invaluable heritage to the Church in all its branches. The hymns are of unequal merit, and some of them are disfigured by erroneous doctrines; but as a whole they are a grand *thesaurus* of sacred song, of the decided evan-

gelical type. It is superfluous to give specimens—unless we may be allowed to cite together a couple of hymns, which show how he sets forth the twin doctrines of justification, in one sense by faith, and in another sense by works—*e. g.*:

THE VALUE OF CHRIST AND HIS RIGHTEOUSNESS.

No more, my God, I boast no more
Of all the duties I have done;
I quit the hopes I held before,
To trust the merits of thy Son.

Now, for the love I bear his name,
What was my gain I count my loss;
My former pride I call my shame,
And nail my glory to his cross.

Yes, and I must and will esteem
All things but loss for Jesus' sake:
O may my soul be found in him,
And of his righteousness partake!

The best obedience of my hands
Dares not appear before thy throne;
But faith can answer thy demands,
By pleading what my Lord has done.

A LIVING AND A DEAD FAITH.

Mistaken souls, that dream of heaven,
And make their empty boast
Of inward joys and sins forgiven,
While they are slaves to lust.

Vain are our fancies, airy flights,
If faith be cold and dead;
None but a living power unites
To Christ the living head.

'T is faith that changes all the heart;
'T is faith that works by love;
That bids all sinful joys depart,
And lifts the thoughts above.

'T is faith that conquers earth and hell
By a celestial power;
This is the grace that shall prevail
In the decisive hour.

Faith must obey her Father's will,
As well as trust his grace;
A pardoning God is jealous still
For his own holiness.

When from the curse he sets us free,
He makes our natures clean;
Nor would he send his Son to be
The minister of sin.

His Spirit purifies our frame,
And seals our peace with God:
Jesus and his salvation came
By water and by blood.

Dr. Doddridge, another Independent minister, imitated Watts, his great model, and produced a volume of hymns, inferior to those of Watts, but of great merit, and more catholic than they. They

are evangelical to the core. What a noble outburst is his Resurrection Hymn, "Yes, the Redeemer rose!" But we have not room for specimens of his charming effusions, or of those of the multitude of hymnists of all the Churches, that followed these great leaders in preparing the poetical liturgy of the Church. They are our common inheritance. The greatest of all is Charles Wesley—he is, indeed, *facile princeps*. Dr. Watts said he would give all the hymns he wrote to be the author of Charles Wesley's "Wrestling Jacob." But our object is not to make a sacred anthology of these English hymns, much less to criticise them.

It has been often remarked that sacred music, holy song, puts to flight the demon of discord and contention. Augustus Toplady was a fierce controvertist—a furious Calvinistic opponent of the Wesleys—and yet his great hymn, "Rock of Ages," has been attributed by Richard Watson and others to Charles Wesley (confounding it, perhaps, with his "Rock of Israel," a hymn of greater poetic merit), while Charles Wesley's great hymn, "Jesus, Lover of my soul," has been attributed to Cowper, who was of Toplady's school! They all agree when they sit together beneath the cross. Hear Toplady:

> Rock of ages, cleft for me,
> Let me hide myself in thee;
> Let the water and the blood,

From thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

Not the labors of my hands
Can fulfill thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and thou alone.

Nothing in my hand I bring;
Simply to thy cross I cling;
Naked, come to thee for dress;
Helpless, look to thee for grace;
Foul, I to the fountain fly;
Wash me, Saviour, or I die.

While I draw this fleeting breath,
When mine eyelids close in death,
When I soar through tracts unknown,
See thee on thy judgment throne,
Rock of ages, cleft for me,
Let me hide myself in thee.

Hear Wesley:

Jesus, Lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high:
Hide me, O my Saviour, hide,
Till the storm of life be past;
Safe into the haven guide,
O receive my soul at last!

Other refuge have I none,
Hangs my helpless soul on thee:
Leave, ah! leave me not alone,
Still support and comfort me!
All my trust on thee is stayed,
All my help from thee I bring,
Cover my defenseless head
With the shadow of thy wing.

Thou, O Christ, art all I want;
More than all in thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is thy name;
I am all unrighteousness:
False, and full of sin, I am;
Thou art full of truth and grace.

Plenteous grace with thee is found,
Grace to cover all my sin:
Let the healing streams abound,
Make and keep me pure within:
Thou of life the fountain art;
Freely let me take of thee:
Spring thou up within my heart,
Rise to all eternity!

Hear Cowper:

Of all the gifts thy hand bestows,
Thou Giver of all good,
Not heaven itself a richer knows
Than my Redeemer's blood.

Faith, too, the blood-receiving grace,
From the same hand we gain,
Else, sweetly as it suits our case,
The gift had been in vain.

Till thou thy teaching power apply,
Our hearts refuse to see,
And, weak as a distempered eye,
Shut out the view of thee.

Blind to the merits of thy Son,
What misery we endure!
Yet fly that hand from which alone
We could expect a cure.

We praise thee, and would praise thee more:
To thee our all we owe—
The precious Saviour, and the power
That makes him precious, too.

Hear John Newton—joint composer with Cowper of the "Olney Hymns:"

Cheer up, my soul, there is a mercy-seat,
Sprinkled with blood, where Jesus answers prayer;
There humbly cast thyself beneath his feet,
For never needy sinner perished there.

Lord, I am come! thy promise is my plea,
Without thy word I durst not venture nigh;
But thou hast called the burdened soul to thee—
A weary, burdened soul, O Lord, am I!

Bowed down beneath a heavy load of sin,
By Satan's fierce temptations sorely pressed,
Beset without, and full of fears within,
Trembling and faint, I come to thee for rest.

Be thou my refuge, Lord, my hiding-place,
I know no force can tear me from thy side;
Unmoved I then may all accusers face,
And answer every charge with, "Jesus died."

Yes, thou didst weep, and bleed, and groan, and die,
Well hast thou known what fierce temptations mean;
Such was thy love, and now enthroned on high,
The same compassions in thy bosom reign.

Lord, give me faith—he hears—what grace is this!
Dry up thy tears, my soul, and cease to grieve:
He shows me what he did, and who he is—
I must, I will, I can, I do believe.

As the ancient Arians used hymns for the dissemination of their heresies, and the orthodox used hymns to counterwork them, so in modern times errorists and schismatics have employed this great agency for their nefarious purpose, and have drawn out the catholic and orthodox muse in opposing them. But the great mass of the hymns in British, Irish, and American Hymnals, show forth the way of salvation in a clear and attractive light; and we commend these "blessed hymns," as Richard Watson calls them—especially those of Wesley—to all

who are seeking to find the way, and to all who wish to walk surely and happily therein.

NOTE III. (Page 77.)

We steer between the two extremes of rejecting, neglecting, or decrying the Church and sacraments, on the one hand, or idolizing them, on the other.

That it is the duty and privilege of every man to be a member of the visible Church is clear from the fact that Christ founded the Church, declared it should be perpetual and universal, sent the Spirit to abide in it forever, appoints its ministers, makes it the conservator and propagator of the truth, protects and defends it by his providence and grace, and trains up in it those who are members of the invisible Church, and who shall be members of the Church triumphant. To slight it, therefore, is an insane disregard of distinguished privileges and blessings, and a daring insult to the Head of the body, which is the Church—yes, the visible Church, notwithstanding many of its members have only a nominal and formal connection with his mystical body.

The objection that the Church is so much divided that no one can tell which is true and which is false, is hardly worth considering. The visible Church

is a congregation of professed believers in Christ, who assemble together in his name, for the preaching of the word of God, the celebration of his worship, including the sacraments, and maintaining a godly discipline to keep them from the evil that is in the world. The Church is the kingdom of God, and the Bible is the constitution and laws of the realm; from it every one must determine for himself which Society of professed Christians corresponds with that infallible standard. There is no necessity of *unchurching* any of these Communions. It seems proper enough to remain in connection with that in which one has been born and bred, or to unite with the one of nearest access, and remain in that, until by better advisement another shall be considered more in accordance with the Holy Scriptures; and it then becomes one's duty to join that, no matter what social ties may be disrupted by so doing. No one should belong to a Church, the doctrines of which he does not believe—unimportant matters of opinion not being taken into account.

With regard to forms of polity and modes of worship, the case is different. No precise platform is laid down in the Scriptures. We are nowhere commanded to stand, or kneel, or sit, in praying, or singing, or hearing the word, or receiving the sacraments. There is no injunction (nor indeed clear precedent) for Episcopacy, or Presbytery, or Inde-

pendency, or an eclectic form of polity. Perhaps, in the times of the apostles, all these forms obtained in different places. In the age immediately following the apostolic, Episcopacy everywhere obtained, having been introduced, as Jerome tells us, for expediency, and to prevent schisms. But it was not a prelatical Episcopacy, like that of the Greeks, Latins, and Anglicans; it seemed to have been more like that of the Lutherans and Methodists—the bishop being no higher in order than any other presbyter—the first among equals—the notion of an apostolical succession continued by prelatical imposition of hands, as essential to a valid ministry, being, as Wesley says, "a fable" invented in a later age.

We do not say, with Pope:

> For modes of faith let graceless zealots fight,
> His can't be wrong whose life is in the right;
> For forms of government let fools contest,
> That which is best administered is best.

We should seek to ground our faith absolutely on the Scriptures, and to follow them and our unprejudiced reason in regard to forms of government and worship.

There is no command in the Scriptures, in so many words, to baptize children—so that parents neglecting their baptism may not be hastily de-

nounced as derelict in their duty: they may not consider it a duty, as we do. It seems strange they do not. Ever since the days of Abraham, if not before, children have belonged to the Church—under previous dispensations admitted by circumcision, under the Christian dispensation by baptism.

Christ says the kingdom of heaven—that is, the Church—belongs to them—that is, they are entitled to membership in it, and baptism is the door of entrance.

The apostles received by baptism the children of their converts, when they received the latter. (Acts xvi.; 1 Cor. i.)

The Fathers of the Church, orthodox and heterodox, declare they never heard of any one who would deny them the right to baptism.

Baptism is matriculation in the school of Christ—*disciplining* children in the name of the Trinity—so that being thus registered as students, they may be regularly taught to observe all things which Christ has commanded. Surely they ought to be brought up in the nurture and admonition of the Lord. Where is that to be done but in the Church? Family instruction should be conducted as a part of the training which the Church is bound to secure to the children of the Church.

No argument can be brought against the baptism of children which could not have been brought

against their circumcision under previous dispensations; and it must be kept continually in mind that we are under the same covenant as that under which Abraham and his family were placed — the sacrament of circumcision being its sign and seal.

Thus saith the mercy of the Lord,
"I'll be a God to thee:
I'll bless thy numerous race, and they
Shall be a seed for me."

Abraham believed the promised grace,
And gave his son to God;
But water seals the blessing now,
That once was sealed with blood.

Thus Lydia sanctified her house,
When she received the word;
Thus the believing jailer gave
His household to the Lord.

Thus later saints, Eternal King!
Thine ancient truths embrace;
To thee their infant offspring bring,
And humbly claim the grace.

As to the mode in which baptism should be administered, it must be confessed on all hands that there is no command to do it by sprinkling, or pouring, or immersion — any one of these being equally valid.

The baptismal terms, as they are employed in the

Septuagint, Apocrypha, and New Testament, do not indicate any mode, but only purification by water, literally or mystically, as in Christian baptism.

Thus the baptism of the Holy Spirit is symbolized by water-baptism, as John the Baptist says, Matt. iii. 11, and Jesus himself, Acts i. When the baptism of the Spirit took place, it was by an outpouring (Acts ii.; x.; xi.), and it seems proper that water-baptism should be administered in like manner. Hence Paul speaks of the washing of regeneration, and the renewing of the Holy Ghost, shed upon — that is, poured out upon — us abundantly. *The thing* being like *the thing signified.*

It does not appear how baptism could have been administered to the multitudes that John and the disciples of Jesus baptized, except by affusion; and John in ancient pictures in the catacombs, reaching back nearly or quite to the apostolic age, is represented as pouring out water from a shell on the head of Jesus, when he baptized him.

It has been shown a thousand times that *eis*, translated "into," and *apo* and *ek*, translated "out of," are prepositions of motion, meaning "unto" and "from," as well as "into" and "out of;" and here especially it would seem to mean "unto," as *eis* is not prefixed to the noun, as is commonly the case when "into" is meant, and *apo* seldom means "out of," but usually "from." Thus John, Jesus, Philip,

and the eunuch, went down *to* the water, for the sake of convenience, and came up *from* it after the water was applied to the subject, and not the subject to the water.

It must have been physically impossible for John to immerse so many subjects, as well as highly inexpedient on the score of propriety, delicacy, health, and the like; and so it would seem to be in all times and places, especially in high latitudes, in the case of children, delicate women, and sick persons, and those who may be circumstanced like the Philippian jailer, who was baptized in the prison at midnight.

It is true, in the age succeeding the apostles immersion began to be used in baptism; but as Tertullian (A.D. 200), Basil, Ambrose, and other Fathers, tell us, it was a trine immersion—three dippings—the subject, whether man, woman, or child, being naked—salt, oil, milk, and honey being administered to the subject, to give greater *solemnity* and efficiency to the sacrament, when it was thought to possess, or at least to convey, a regenerating virtue. The burial with Christ in baptism was spoken of as an interment in a watery grave; and then by a marvelous jumble of figures those baptized were spoken of as little fishes born in the water, Christ himself being the *Ichthus*, the great FISH, as so often represented in ancient symbols!

The burying in or by baptism, spoken of by the apostle, alludes to no such absurd fancies; it simply means that by our baptism we are pledged to a death unto sin and a new birth unto righteousness —a complete and an obvious separation from sin, just as the burial of Christ was the natural sequence and the obvious proof of his death.

But those who want a more thorough handling of this subject are referred to our Treatise on Baptism, in which the right of infants to Church-membership is impregnably established; the propriety of affusion as the mode of administration is clearly shown, as well as the perpetual obligation and great benefit of the ordinance—all objections being candidly stated, and, as we believe, satisfactorily refuted. Those who are very curious in regard to this subject are referred to Bingham's "Christian Antiquities" (Book xi., chap. 11), where he proves by numerous citations from the Greek and Latin Fathers that men and women were baptized apart, as naked as when they were born — deaconesses being employed for the sake of decency to assist at the baptism of women, taking off their clothes, and putting them into the water, so that they might not be much exposed when the priest gave them the three dippings, which they never omitted except when there was sickness, scarcity of water, or the like: in such case they baptized by affusion, the law-

fulness of which Cyprian proves from the sprinklings under the Law (Num. viii.; xix.), and from Ezek. xxxvi. 25, "I will sprinkle clean water upon you"—the sanctification symbolized in baptism.

As baptism represents the sanctifying influence of the Holy Spirit, it is not uncommon to speak of the latter as the baptism of the Spirit; though in the New Testament this formula is used only of his miraculous affusion, as in Matt. iii. 11; Acts i.; ii.; viii.; x.; xi.; xix. But as the sanctification of the Spirit operates like a purifying fire, it may not improperly be called a baptism, as in the following hymn, by Charles Wesley:

An inward baptism of pure fire,
Wherewith to be baptized I have;
'T is all my longing soul's desire;
This, only this, my soul can save.

Straitened I am till this be done;
Kindle in me the living flame;
Father, in me reveal thy Son;
Baptize me into Jesus' name.

Transform my nature into thine,
Let all my powers thine impress feel,
Let all my soul become divine,
And stamp me with thy Spirit's seal.

Love, mighty love, my heart o'erpower;
Ah! why dost thou so long delay?
Cut short the work, bring near the hour,
And let me see the perfect day.

Behold, for thee I ever wait,
  Now let in me thine image shine,
Now the new heaven and earth create,
  And plant with righteousness divine.

If with the wretched sons of men
  It still be thy delight to live,
Come, Lord, beget my soul again,
  Thyself thy quickening Spirit give.

The design and normal result of baptism are thus set forth by Dr. Watts, in a paraphrase of Rom. vi.:

Do we not know that solemn word,
That we are buried with the Lord;
Baptized into his death, and then
Put off the body of our sin?

Our souls receive diviner breath,
Raised from corruption, guilt, and death:
So from the grave did Christ arise,
And lives to God above the skies.

No more let sin or Satan reign
Over our mortal flesh again;
The various lusts we served before,
Shall have dominion now no more.

Those who think the baptism of children is a profanation of the sacrament, or at least a useless ceremony, do not seem to know that it is the matriculation of children into the school of Christ, where they are furnished with all "the means of grace," that they may be brought up in the nurt-

ure and admonition of the Lord. Charles Wesley understood the subject. He thus responds to the Saviour's invitation, "Suffer the little children to come unto me:"

Jesus, kind, inviting Lord,
We with joy obey thy word,
In their earliest infancy
Bring our little ones to thee:
Born they are, like us, in sin,
Touch th' unconscious lepers clean;
Purchase of thy blood they are,
Save them by thy dying prayer.

Dr. Watts thus expounds the apostle's metaphor of the wild and good olive-trees, which sets forth the essential identity of the Christian with the Abrahamic covenant:

Gentiles by nature, we belong
To the wild olive wood;
Grace takes us from the barren tree,
And grafts us in the good.

With the same blessings, grace endows
The Gentile and the Jew;
If pure and holy be the root,
Such are the branches too.

Then let the children of the saints
Be dedicate to God;
Pour out thy Spirit on them, Lord,
And wash them in thy blood.

Thus to the parents and their seed
Shall thy salvation come,
And numerous households meet at last
In one eternal home.

Here is a beautiful prayer to be offered at the baptism of a child. It is by Schmolk, translated by Miss Cox:

Jesus, Lord, thy servants see,
Offering here obedience willing;
Lo, this infant comes to thee,
Thus thy blest command fulfilling;
'T is for such, thyself declarest,
That the kingdom thou preparest.

Take the pledge we offer now,
To the font baptismal hastening;
Make him, Lord, thy child below,
Let him feel thy tender chastening,
That he here may love and fear thee,
And in heaven dwell ever near thee.

Prince of Peace, thy peace bestow,
Shepherd, to thy sheep-fold take him,
Way of life, his pathway show,
Head, thy living member make him,
Vine, abundant fruit providing,
Keep this branch in thee abiding.

Lord of grace, to thee we cry,
Filled our hearts to overflowing;
Heavenward take the burdened sigh,
Blessings on the babe bestowing;

Write the name we now have given,
Write it in the book of heaven.

Here is a beautiful hymn, by Dr. Monsell, to be used at the baptism of a child:

God of that glorious gift of grace
By which thy people seek thy face,
When in thy presence we appear,
Vouchsafe us faith to venture near.

Confiding in thy truth alone,
Here, on the steps of Jesus' throne,
We lay the treasure thou hast given
To be received and reared for heaven.

Lent to us for a season, we
Lend *him* forever, Lord, to thee;
Assured that if to thee *he* live,
We gain in what we seemed to give.

Large and abundant blessings shed
Warm as these prayers upon *his* head;
And on *his* soul the dews of grace,
Fresh as these drops upon *his* face.

Make *him*, and keep him, *thine* own child,
Meek follower of the Undefiled;
Possessor here of grace and love,
Inheritor of heaven above.

Here is another, by Charles Wesley:

Lord of all, with pure intent,
From their tenderest infancy,
In thy temple we present
Whom we first received from thee:

Through thy well-beloved Son,
Ours acknowledge for thine own.

Sealed with the baptismal seal,
Purchased by the atoning blood,
Jesus, in our children dwell,
Make their heart the house of God:
Fill thy consecrated shrine,
Father, Son, and Spirit divine.

THE END.

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